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JULY 1923

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THE Spirit of Missions

Vol. LXXXVIII

JULY, 1923

No. 7

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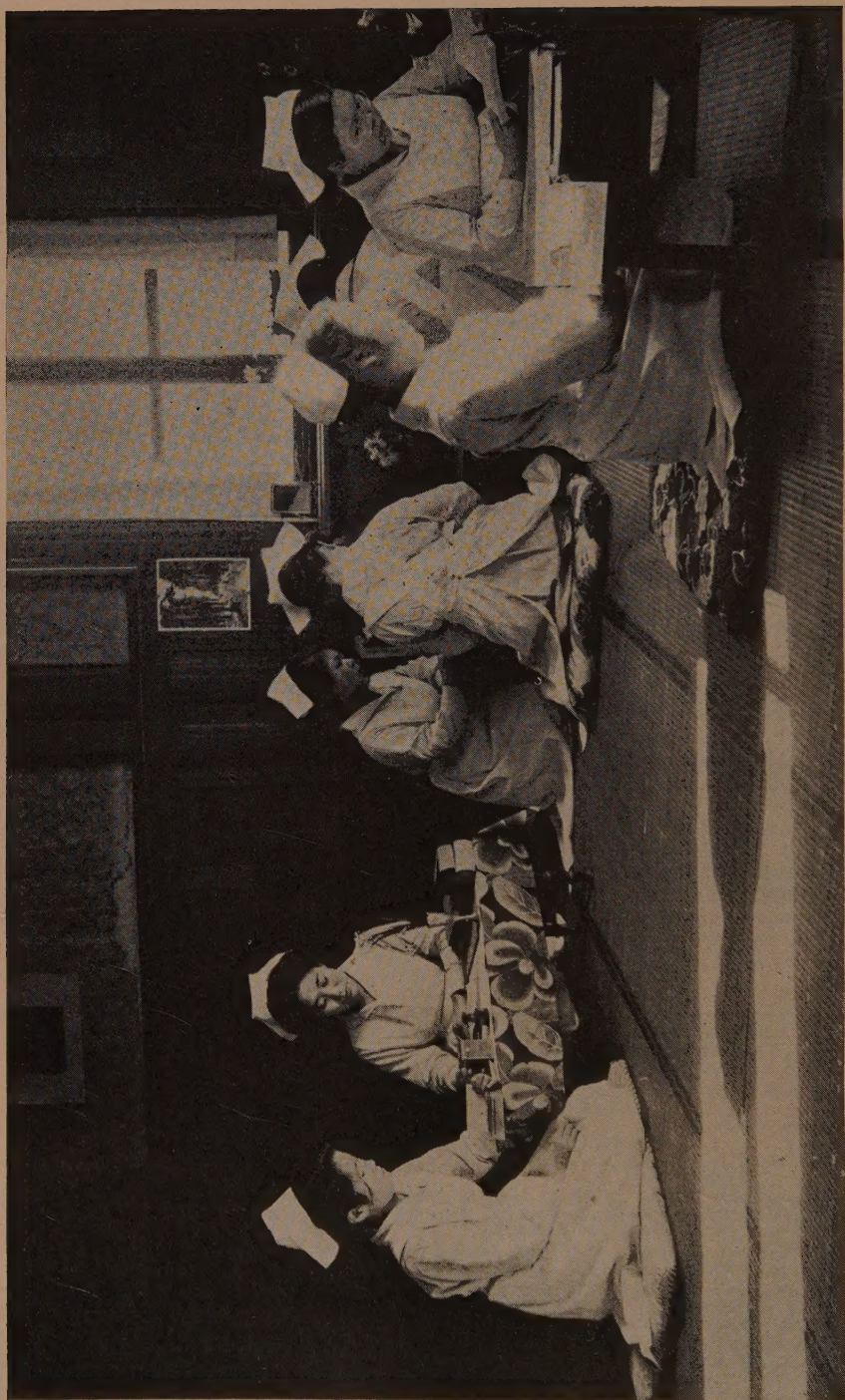
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THE PUPIL NURSES OF SAINT LUKE'S HOSPITAL, TOKYO, STUDYING
See page 455

The Spirit of Missions

ROBERT F. GIBSON
Editor in Charge

KATHLEEN HORE
Assistant Editor

VOL. LXXXVIII

July, 1923

No. 7

THE JAPANESE CHURCH

THE General Synod of the Church in Japan on April 27th set apart Greater Tokyo and Greater Osaka as independent Dioceses: and now two native Japanese Presbyters, the Reverend J. S. Motoda and the Reverend Y. Naide, have been elected Bishops. The consecrations will be next autumn.

Thus, while some Christian scholars, in the older centers of so-called civilization, and where Satan still works mightily, appear to be frightened into an intellectual attitude of compromise and retreat in dealing with the Faith, the Kingdom and dominion of the God-man over the minds and hearts of men marches on.

For Jesus was not a Jew, nor a Greek, nor a Roman nor a Barbarian—but the Son of Man. In His Person all distinctions of race and culture and privilege and rank are obliterated because His coming into the world was unique and unprecedented and His claim is directly of God.

We Americans must hail with joy the completed organization of the native Japanese Church.

In February, 1784, Bishop Seabury predicted that the complete organization of the Church in America would some day prove to be of great advantage to the Mother Church of England. So we hope and pray that God may so enrich the Church in Japan with zeal and courage and faith and love, that, to quote the language of the Epistle for last Sunday, we may be blessed with the blessing which they have inherited from God through Christ.

Heard A. Gailor

THE PROGRESS OF THE KINGDOM

THE fourteenth of June was the thirtieth anniversary of the consecration of the Right Reverend John McKim, D.D., as Bishop of Tokyo, and the Right Reverend Frederick R. Graves, D.D., as Bishop of Shanghai. These three decades have been years of marvelous progress in the Church's Mission in Japan and China. Few American Churchmen can begin to appreciate what these two leaders have accomplished in less than a generation. In each case the original missionary district has been divided and then divided again, so that there are now six districts where formerly there were two. The staff of Japanese and Chinese workers has been multiplied many times. In quality and effectiveness it easily takes a leading place as compared with any other communion. A remarkable system of Christian education has been developed in China, beginning with the elementary school and carrying straight on through the professional training school. In Japan the system is less complete because of the efficiency of the Japanese Government in promoting elementary education. At one end of the line are the kindergartens; at the other end are the middle schools, crowned by Saint Paul's University. Medical work has been improved and extended. Our doctors and nurses splendidly reinforce the work of making known the Christian message through church and chapel by interpreting it in helpful service. In both countries national Churches have been established, self-governing in all that affects their own ecclesiastical life. Both Churches have their Boards of Missions and are actively propagating the Gospel. Numerous self-supporting congregations have been established. The Church in Japan will have before 1923 closes two Japanese bishops in full charge of Japanese dioceses centering around the two leading cities of the country.

The Result of Wise Leadership **G**OD has wonderfully blessed the efforts of American Churchmen to share their spiritual heritage with the Orient. The results are vast in extent and influence beyond all comparison with the investment either in life, or in money. Wise and consecrated leadership has made the most of whatever measure of coöperation we have given.

A great future lies ahead. When Bishop McKim was consecrated Japan was reacting from its former enthusiasm for things Western and had entered upon a period of indifference, if not opposition. Religion, as Prince Ito said, was an unnecessary element in national life. To-day Japan's leaders are emphasizing the necessity for religion as a foundation for all moral and national progress.

Bishop Tucker says: "Not only has Christianity won confidence and sympathy, but its moral and religious teachings have exerted profound influence upon the life and thought of the people. While the number of people who have been baptized may seem to be comparatively small, yet those who accept the general Christian moral standard, in theory at least, represent perhaps a large majority of the intelligent people of the country." This fact accounts in large measure for Japan's present position as one of the four leading powers of the world.

In all that concerns governmental efficiency, China presents a pathetic contrast. Without a cabinet, with a president apparently in name only, with

The Progress of the Kingdom

no effective public opinion—all the elements of great national disaster are threatening. If it were not for the elevating influence of the million or more devout Chinese Christians, friends of China might well despair. Even in such dark days as these, those who know China and the Chinese are confident that God's purpose for this great people will not be, cannot be, frustrated. They are confident that in spite of all difficulties, the Chinese Christian element will rise in the power of the Incarnate life of our Lord, and, holding fast to the truth that makes men free, will at last lead China on to peace, freedom and service.

AT its first diocesan convention on June fifth, the diocese of Osaka elected as its first bishop the Reverend Yasutaro Naide, rector of Christ Church, Osaka. Like Dr. Motoda, Mr. Naide is one of the fine fruits of the Church's work in Japan. Born in a Buddhist home, he reacted, as so

A Venture of Faith many other Japanese young men have done, against the unsatisfying negations of Buddhism and became indifferent to all religious influence.

The death of his mother when he was a lad of seventeen started him thinking about the hopelessness of the future. Passing along the street one day he read the announcement of a preaching service. What he heard opened to him a door of hope. In time he was baptized and confirmed. Then he determined to give his life to the ministry. It has been a most successful ministry. Mr. Naide's congregation is the largest of our communion in Japan. It was the first to become self-supporting. With some help from the United States it erected four years ago one of the best church buildings in Japan and has made the church, with its inadequate parish house, the center of all sorts of good work.

Christ Church stands on the bank of one of the canals that make Osaka a Japanese Venice. On the opposite bank is the government building containing the offices of the governor of Osaka-fu. The location is symbolic. It is as though the church with its vigorous tower was saying to the city officials: "This is the place where the friends of righteousness rally for inspiration in right living and practical work. This church aims to develop loyal and patriotic citizens of the empire, useful members of this great commercial community, good neighbors and helpful friends."

That represents Mr. Naide's spirit. He is a man of great influence in Osaka and is well known throughout Japan as one of the most eloquent and effective preachers of the Gospel. The faculty and former students of the Virginia Theological Seminary look back with pleasure upon the year that Mr. Naide spent there in post-graduate study.

Osaka and Tokyo represent a venture of faith. Statistics would not entitle them to be classed as strong dioceses, but statistics do not make up the sum of diocesan life. The young dioceses are strong in purpose. Their people, clerical and lay, bishops-elect and all, propose to press on in hope, live on in faith. Part of their success will depend upon the readiness of the Church in this country to coöperate with these independent dioceses of the Church in Japan. They are outstanding results of sixty years of missionary endeavor. Our coöperation is not a favor we extend but an opportunity seized on to assist a sister Church and its dioceses to hasten the time when the leading nation of the Oriental world shall be enrolled under the banner of our common Lord.

The Progress of the Kingdom

THANK God for men of vision and faith like Dr. Rudolf B. Teusler. More than ten years ago he began sharing with some of his friends at the Church Missions House his hope of replacing the relatively insignificant Saint Luke's Hospital with a building that in size, equipment and capacity for service should be worthy of the great city of Tokyo. **A Man of Vision** It would be impossible to know Dr. Teusler or to be exposed to his contagious faith without falling in line with his purpose. During all these years many friends have shared in the plan that is now in process of realization. Within another year the first three units of the new hospital will be ready for operation. Thousands of people will be reading this month the story of what has been done as Dr. Teusler has told it in this issue of *THE SPIRIT OF MISSIONS*. Will the fellowship that reads the story resolve itself into a fellowship to complete the task? It distresses Dr. Teusler to know that it is not possible at present to complete the chapel because the necessary \$35,000 is not at hand. From the very beginning, Dr. Teusler has insisted that Saint Luke's is and must be Christian. He wants that chapel in the very center of the new buildings in order that the Christian stamp may be placed indelibly upon them. What nobler memorial could there be to one who has passed into the life beyond than this chapel which would constantly witness to the reality of the Christian spirit that finds expression in the helpful work the hospital will do.

Nor will Dr. Teusler's vision be realized until the section of the hospital to house the free wards has been completed. Until the \$500,000 for this purpose is forthcoming, the present Saint Luke's buildings will be used for free work so that there need be no fear that this important feature of the hospital service as an interpreter of the Christian Gospel will be overlooked. There is good reason to believe that when that \$500,000 has been provided in this country, Japanese friends will provide an additional \$500,000 to be used in extending the service that Saint Luke's can render to the entire community and, indeed, to the entire Japanese Empire.

Mr. Thomas W. Lamont, the distinguished American banker, returning from a visit to Japan some time ago, stated publicly his convictions with regard to the importance of Saint Luke's Hospital and said that "Dr. Teusler combines the executive capacity of a captain of industry, the apostolic zeal of a John the Baptist and the tenderness and skill of a great physician."

The model of which photographs appear in this issue is now on exhibition on the fourth floor of the Church Missions House.

DOES not every reader who follows the story of the Church's work in Arizona feel proud as he reads of the service rendered by the Church to those who are making a fight for life? One wonders if there are any more lonely or discouraged people anywhere in the world than some of those who have been sent off from eastern homes in the hope of finding health in the Southwest. Without friends, often without money and certainly without hope, they need all the Church can do for them. No one who has not had the experience can appreciate fully what it means to have the Church step in at such a time with a helping hand and with the cheery message: "We will do our best to see you through." Every bit of the Church's work in Arizona is worth while, but especially useful is this work among God's sick.



THE SANCTUARY OF MISSIONS

O BEAUTIFUL for spacious
skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with
brotherhood
From sea to shining sea!



THANKSGIVINGS

WE thank Thee—
For the consecrated
leadership which has, under
God, produced such wonderful
results in China and Japan.
(Pages 436, 455.)

For the loving care given to
sufferers in our sanatoriums in
Arizona. (Page 441.)

For the memory of the man
whose "lengthened shadow"
has been cast so beneficently
over the city of Wuhu, China.
(Page 449.)

For all that All Saints'
Church, Guantanamo, has meant
to those who have come within
its influence. (Page 461.)



INTERCESSIONS

WE pray Thee—
To be with the young
people of the Negro race who
have graduated from Saint
Paul's School, Lawrenceville, as
they go out into the world to
serve God and their fellow men
in their several ways.

To put it into the hearts of
those who read the story of the
fight against disease in our
northern outposts, to unite in

saving the Hudson Stuck Me-
morial Hospital from destruc-
tion. (Pages 465, 473.)

To bless all efforts to secure
for children their right to
health, happiness and the know-
ledge of the love of God.
(Page 489.)

To help the women of China
who have had the blessing of
a Christian education in their
efforts to pass on to their sis-
ters the good thing that has
come into their lives. (Page
493.)



PRAYERS

For the Nation

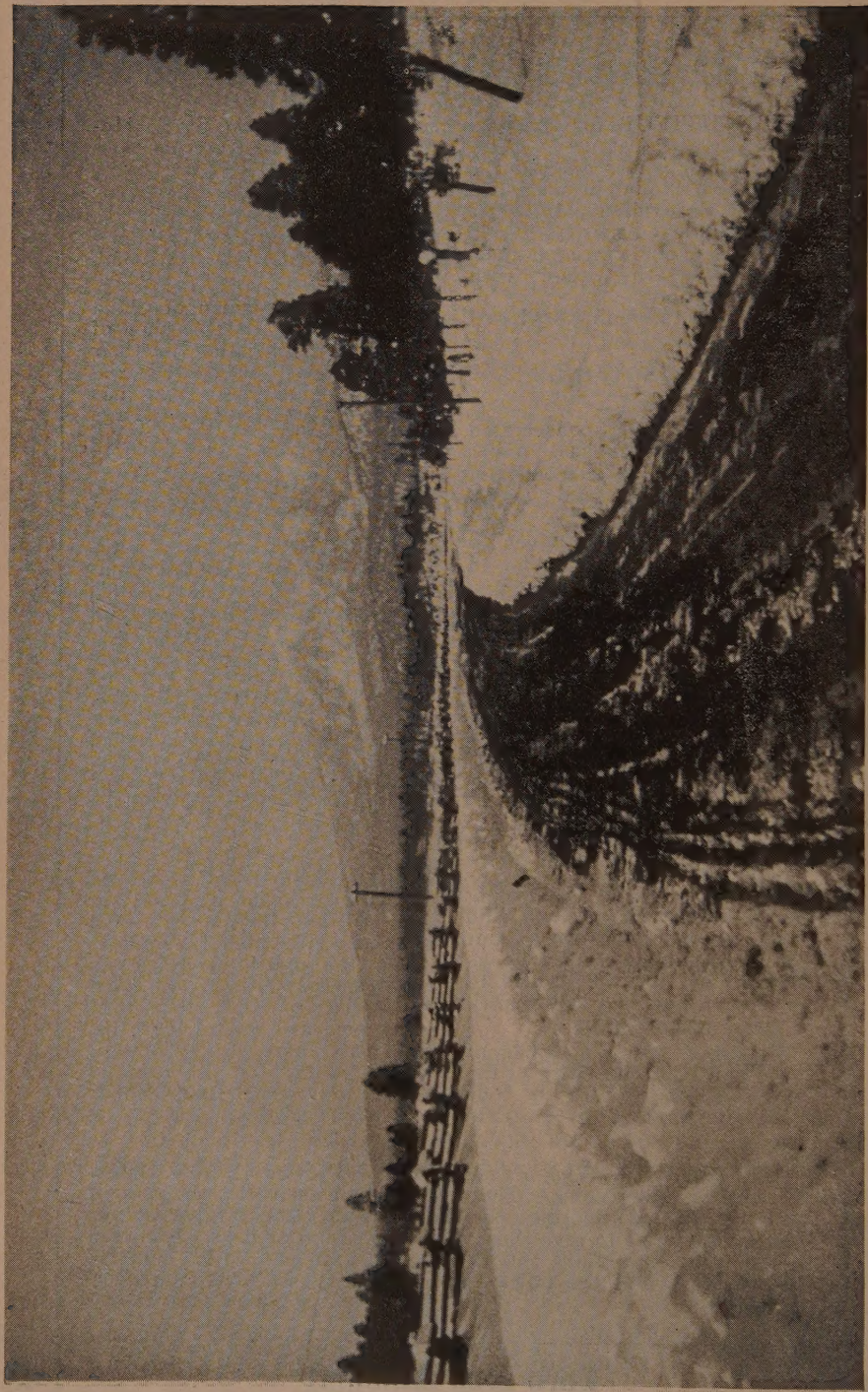
O MASTER of Life, with-
out Whose aid and com-
fort we are as dust that builds
on dust, be Thou now and
ever our Great Companion. For
the sake of those we love, free
us from our vanity. For the
sake of our nation and our race,
cleanse us of our ignoble fears.
For the lifting up of the fallen,
the comforting of the lonely,
make us gentle and make us
strong. We ask it for Christ's
sake. Amen.

LORD of all things in heaven
and earth, the land and sea
and all that therein is: take
from us, we humbly implore
Thee, the spirit of gain and
covetousness; give us the spirit
of service, so that none may
want, but each according to his
need may share in Thy bounti-
ful liberality; for the love of
Thine only Son Jesus Christ
our Lord. Amen.



OUR FATHER, Who art in heaven, Hallowed be Thy Name.
Thy kingdom come. Thy will be done on earth, As it is in
heaven. Give us this day our daily bread. And forgive us our
trespasses, As we forgive those who trespass against us. And lead
us not into temptation; But deliver us from evil: For Thine is
the kingdom, and the power, and the glory, for ever and ever.
Amen.





THE SAN FRANCISCO PEAKS FROM FLAGSTAFF, ARIZONA



TRINITY CATHEDRAL, PHOENIX, ARIZONA

FROM THE SUNLESS TO THE SUNLIGHT LAND

By Bishop Atwood

CAESAR, in his *Commentaries*, divided all of Gaul into three parts—we might follow his example and thus divide the work in Arizona. This would exclude the work in railroad towns of the north and south, and the lumber towns in northern Arizona. But this phase of our work is common to many other missionary districts.

The unique work of the Church in this missionary district consists mainly of three kinds, although even they are not confined exclusively to Arizona, since work in one or more of these divisions has been developed to a certain extent in others of our western missionary fields.

As sixty per cent of all the copper produced in the United States comes from Arizona, not to mention the gold and silver, and as the copper seems

inexhaustible, we have large well-built cities of fifteen or twenty thousand people taking the place of the crude, rude, mining camps of a former generation.

Then there are small mining centers of two or three thousand people which spring up almost in a night. Here we build, not churches, but guild houses, which combine a chapel and club house. These buildings are not consecrated. A curtain or sliding door conceals the sanctuary on the week-days and nights when it can be used for social and educational purposes—an oasis oftentimes in the barren social life of some of these communities. Here we can minister not only to men and women of American stock and to English miners, but also to members of the Greek Church coming from Central and Eastern

From the Sunless to the Sunlight Land

Europe, who are found in large numbers in some of our mining camps.

A woman who had large interests in one of these great mining camps once said that she did not see why missionaries were needed in Arizona. The bishop's reply was that until recent years he had rarely visited that particular mining city when his coming had not been celebrated by a murder. The missionary in charge described his experience once when he was holding a funeral and two shots were heard in the street. The undertaker, a member of his mission, disappeared, after asking him to hurry up the funeral, and shortly came back saying, with a broad grin on his face, "I have got both of those funerals!" A fine stroke of business, indicating, however, the necessity of missionaries at that time in Arizona.

The Romance of Irrigation

ONE of the largest and certainly the most important of the irrigation schemes developed in this country is illustrated in the Salt River Valley, of which Phoenix is the center. Here was built, at a cost of over \$10,000,000, the great Roosevelt or Tonto Dam, which has produced a lake twenty miles in length. Twelve years ago at the dedication Theodore Roosevelt said to the writer he would rather his name should be identified with this project and the Panama Canal than with any other achievement of his administration as President.

The desert has been made to blossom like the garden of the Lord, as cotton, citrus fruits and almost everything that grows out of the earth can be produced in luxuriance and richness in this fair valley, overlooked by the low mountains, which in their splendor and beauty surpass anything that the impressionist school of art has put upon canvas.

When the winter approaches great flocks of sheep and cattle are driven

down from the northern hills to feed on the desert wastes of the lowlands, now made fertile with desert vegetation through the late winter and spring rains, even though these somewhat remote lands cannot be reached by the waters of Lake Roosevelt.

Phoenix itself, a small, insignificant, border town of three or four thousand people fifteen years ago, is now a beautiful well-built city with fine business houses and residences, of over 30,000 inhabitants, cosmopolitan in the character of its people, and its streets filled with as many men and women as might be found in the business streets of a city two or three times its size in an eastern state, for it is a distributing center for a large district.

The little brick church with its small rectory, later transformed into an inadequate parish house, has been succeeded in recent years by a noble plant of buildings consisting of a cathedral, cathedral or parish house, and a bishop's house, with land on which to erect later a deanery. The property is valued at almost \$200,000, and the memorial tower joining the cathedral and cathedral house at the end of one of the principal streets of the city, can be seen at a distance of a mile, while the entire group, built in the Spanish style of architecture, is perhaps the most striking architectural group in the city. From this center missions have been established in adjoining towns.

We have found that there are considerable numbers of unchurched people who are glad to associate themselves with our Church in a more or less close connection on account of the liberal spirit of the Church, as disclosed in its doctrine and outlook upon life and the broad sympathies and public spirit which have made our clergy leaders in the communities in which they live.

In no narrow, sectarian spirit do we enter into the scattered and grow-



SOME CALLERS AT THE MISSION TO THE NAVAJOES

ing towns of this commonwealth, bringing, as is generally admitted, a contribution which no other religious body can. This is not contrary to that visible Church unity for which so many people are working and praying today, but however firmly one may believe in Christian unity he must sympathize with the Church mother in Utah, as recorded in Bishop Burleson's *Conquest of the Continent*, who said, "I send my boy to the Mormon Sunday School because I think he ought to go somewhere on Sunday, but I am careful to tell him not to believe anything he hears there."

Shortly after Easter in the present year the Bishop confirmed a class in the Presbyterian church in one of our mining cities, which had been prepared by the minister, educated in a Church School in Wales. He num-

bered in the Christian membership of his congregation people of many religious sects, including Roman Catholics and Christian Scientists. He did not object to address the bishop as his "Reverend Father in God", although he had apparently not hitherto presented any of the latter for confirmation, or whatever rite it is that makes one a "Scientist."

At Yuma on the Colorado River, where the hens are reputed to lay hard-boiled eggs in August, and where frost never comes, another irrigation scheme is bringing wealth and prosperity to this town, nestling on the banks of the Colorado River, which in its broad expanse here offers so great a contrast to the narrow and deep stream that plunges its way through the mighty surrounding rocks of the Grand Canyon in the far north.

From the Sunless to the Sunlight Land



BISHOP ATWOOD AND THOMAS ATKINSON, A NAVAJO CATECHIST

Hospital Work Among the Navajo Indians

MANY years ago the first hospital on the reservation was established by the Church to minister to the Navajo Indians, then numbering perhaps 20,000, but now increased to 30,000 or more, two-thirds of whom are probably living on the reservation in northeastern Arizona.

This little seed planted by Miss E. W. Thackara has grown, like the proverbial mustard seed, into a mighty tree and those in charge of the Indian work of the Department of the Interior in Washington have declared that it is the best equipped Indian hospital to be found in the country. It is not only a hospital but a Christian mission, somewhat similar to a college settlement in the slums of a great city in its refining and uplifting influence. The Indians are taught many a lesson of cleanliness and self-respect. Once an old woman was brought in and told she must take a bath. She replied that she would not for she had taken a bath once and it had made her sick, but after a hot bath she was not satisfied until it was

repeated as a new and delightful experience.

When the bishop makes his visitation the Indians from distant parts of the reservation come, bringing their children for baptism, and camp in the hospital grounds to be fed with a banquet of tomatoes, coffee and bread, which is the most luxurious food they can dream of and which they enjoy to the fullest extent.

Here a skilled physician and nurse are ready to treat that dread disease, trachoma, and to restore sight to the nearly blind. The beautiful chapel, given largely by members of the Woman's Auxiliary of Westchester County, New York, in memory of Miss Cornelia Jay, is open for services, and a Navajo catechist and missionary acts as an interpreter, reads prayers and gives instruction. He was brought up as a boy in the hospital and now after some years of study and religious training has returned to minister to his own people, while he and his wife have housekeeping rooms in the dormitory recently erected for the young girls who are patients there.



BISHOP ATWOOD AND SOME INDIAN FRIENDS



BUNGALOWS AT SAINT LUKE'S HOME, PHOENIX, ARIZONA

We have just lately installed an electric light plant which does away with the danger and labor of many lamps and which is a great help in all surgical operations.

Our next desideratum is a central heating plant to do away with the danger and hard work necessitated by the care of many stoves during the long and severe winter. Miss Thackara's work is now divided between three devoted Churchwomen whose services are supplemented by an excellent staff of Indian workers.

Fighting the Great White Plague

TO Arizona come multitudes of those seeking relief from this dread disease, either in the beneficial heat and dryness of southern and central Arizona or amid the stimulating air and pine forests of the north, for in this, the largest of the missionary jurisdictions of the Church within the limits of the United States with the excep-

tion of New Mexico, from which it was separated a few years ago, we have all kinds of climate and scenery with the thermometer ranging from 123 in the shade to many degrees below zero. No wonder people pronounce Arizona to have the finest climate in the world, which is true in spite of these figures. "But the country is all desert", someone has said. Does he know that one of the largest virgin forests in America is the White Mountain region stretching from far northeastern Arizona to the distant south? Here is a great wealth of vast pine forests bounded on the north by the wonderful petrified forest more remarkable in its way than the Grand Canyon, as Dr. Percival Lowell, the astronomer and writer who built his home in Flagstaff on Observatory Hill, overlooking the San Francisco Peaks towering 13,000 feet above sea level, once remarked to the writer. The picture on page 440 shows a fine view of these peaks.



THE STAFF AT SAINT LUKE'S HOME, PHOENIX, ARIZONA

Saint Luke's Home, Phoenix, had a humble beginning sixteen years ago with eleven tent houses bought second-hand and a simple administration building erected on a few acres of desert land under the direction of the first and only superintendent, then a young theological student from the Pacific Divinity School. His wife, now strong and vigorous of mind and body and a true helpmeet in the work, was the first patient, along with the wife of an Eastern clergyman who, unfortunately, came in the last stages of the disease and could not be restored to health.

From the beginning all clergymen have been taken care of free of expense and three of them are now enjoying the hospitality of the home. No one is ever expected to pay more than the actual cost of maintenance and a considerable number pay a far less amount than this, while a certain number are always taken care of ab-

solutely free, made possible by the generous gifts of the Church, by equally large amounts from outside of our Communion, and by a partial endowment.

Many men and women are working today whose lives have been saved. Here is the wife of a young journalist taking care of an invalid mother and several small children, who in the early stages of tuberculosis is sent to the hospital for a surgical operation from which she is taken to Saint Luke's to die as the disease has made rapid progress. But, surrounded by peace and comfort and free from work and worry, her strong constitution asserts itself and responds to the treatment and, completely restored to health, the valuable life of this wife and mother is saved.

In a low lodging house there is sleeping with twelve other men, with not enough money to supply him with sufficient food, a young man. Home-



BISHOP ATWOOD AND THE INDIAN CONGREGATION AT FORT
DEFIANCE, ARIZONA

sick and discouraged he wants to go back to his old home in Boston to die. But he goes to Saint Luke's and is a prosperous business man today in a great western city.

Here is a woman teacher who also wants to return home to die as she struggles on in a strange land, without friends and lonely enough in her wretched lodging house. She finds a real home at Saint Luke's, and after a while takes up her old occupation as a teacher.

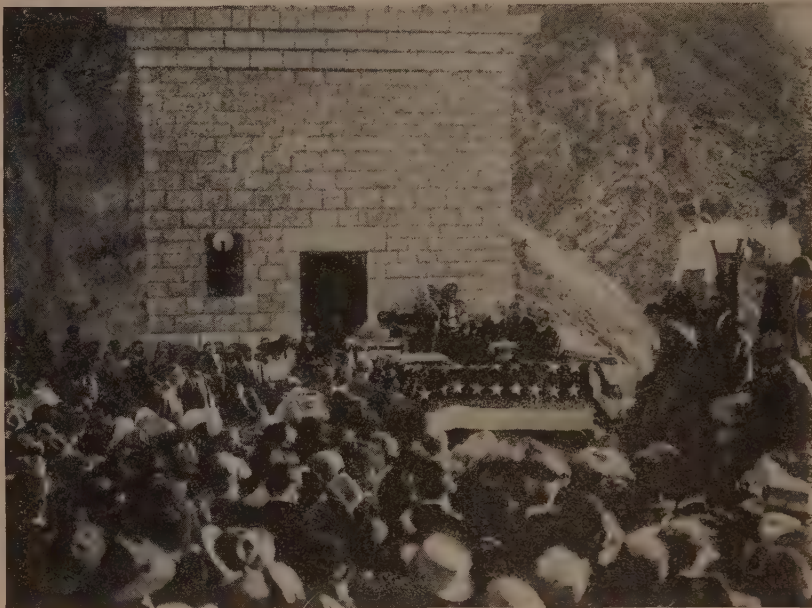
There comes along another young fellow, hard and bitter; dissipation has brought on the disease, but under the natural influence of a Christian home and sanitarium he declares after a few months that Saint Luke's has made a man of him, and he seeks for confirmation at the Easter-tide.

The other day there came from Chicago another young man knocking at the bishop's door, proud and hopeless, for he finds no work as he had expected, a position as a salesman having been promised him. With a wife requiring an operation and only four dollars in his pocket he is in

despair. His wife is sent back to her old home for the operation and a few months in the sanitarium have brought about his cure and he is able to take up his work in another city, his wife returning to build anew their home life interrupted for only a brief season.

Saint Luke's, with its individual tent houses and its large substantial bungalows, with its entertainment house where games and moving pictures and music are provided, and services and festivals are held, and a library and reading room are housed; with its infirmary, its new administration building just completed, its nurses' home and physician's and superintendent's houses, now looks like a small village with attractive streets and alleys. When a central heating plant is installed the improvements for the present will be completed, while we are encouraged by additions to the Endowment Fund which is so greatly needed to make permanent this beneficent work.

A hundred miles and more to the north Saint Luke's in the Mountains



DEDICATION OF THE ROOSEVELT DAM, MARCH, 1911

The Roosevelt Dam is one of the great engineering feats of the world. In the picture Bishop Atwood is standing reading prayers. The late Theodore Roosevelt is the second man from the front on the stand

has been built on a tract of ten acres of beautiful pine land to care for the patients from Saint Luke's, Phoenix, and Saint Luke's in the Desert, Tucson, who here enjoy, for four months of midsummer, the high altitude and cool breezes and stimulating air of the mountains. From here patients, attendants, nurses and doctor return in the autumn with bodies and minds refreshed and new faith and courage instilled in their hearts.

When one day a young fellow was found dead in the ditch near Tucson, and another was in hysterics in his lodging house because he was going to be turned out and no one would take him in, it was high time to build another home and sanitarium. This was begun a few years ago in a small way and now a well-equipped hospital for men only is carrying on the same

beneficent work. Built on the unit plan with a superintendent who asks no salary, and assisted by competent coworkers, Saint Luke's in the Desert, with its attractive porches and recreation rooms, is filled with the bright faces of young men gaining strength and health. The next need here is a simple administration building.

In a small and imperfect way, as it may seem, the Church in Arizona is endeavoring to follow the command of the Master given long ago to his disciples, to preach the gospel, to visit the poor and to heal the sick. Its highest ambition is to share to some extent in the benediction and reward promised long ago to those who follow in His life and spirit:

"Inasmuch as ye have done to one of the least of these my brethren, ye have done it unto me."



THE STAFF AT WUHU

Standing, left to right: The Reverend L. Tsen, the Reverend Rankin R. Rao, the Reverend Robin Chen. The Reverend F. E. Lund sits in front

“THE LENGTHENED SHADOW OF A MAN”

By the Reverend F. E. Lund

THE missionary station at Wuhu, China, very closely conforms to Emerson's definition of an institution: it is the “lengthened shadow of a man.” It may be said to have started twenty-seven years ago in a Sunday School for young Chinese under the patronage of Saint James's Church in the City of New York. At any rate the superintendent of that little school was sent to Wuhu twenty-five years ago for the express purpose of continuing its aim of making known the great truth that “God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have eternal life.”

Our entire work in this city of 200,000 inhabitants, on the southern bank of the Yangtse River 300 miles from Shanghai, centers round Saint James's Church with its parish school. It was built twenty-one years ago in a central location and dedicated to the memory of the Reverend E. Walpole Warren, D.D., for many years rector of Saint James's Church, New York. During all these years it has never ceased to proclaim the old Gospel and never swerved from its aim of ultimately supplanting the idol-worship as carried on in a hundred temples and at thousands of little wayside shrines. This beautiful church with its Gothic spire, towering high above

"The Lengthened Shadow of a Man"

the city, was once admired for its size. To-day, its parish school alone is sufficiently large to fill every one of its 450 seats. The congregation can only admit the senior portion of the school at the regular Sunday morning services. There is also a large school for girls under its shadow, greatly hampered for lack of room.

The two most promising features of the original center are found in the facts, first, that one of our earlier students, the Reverend Rankin R. Rao, is, and has been for a number of years, in charge, ably assisted by the headmaster of the school, another heir of our work; second, it has spread out in many directions, so that today it has a number of well-organized outstations, of which Nanling is the largest. Here we have another of our young men in charge of a prosperous work, the Reverend Robin Chen, whose college and seminary education was made possible through a scholarship given by the Sunday School of Saint James's Church, New York. Mr. Chen is the successor of the Reverend Lindel P. Tsen, another son, who a few years ago was elected secretary of the Board of Missions of the native Church.

Perhaps the greatest event in the life of Saint James's Church was twelve years ago when eighty students in her parish school were selected to form the nucleus of Saint James's High School on Lion Hill in the outskirts of the city, overlooking it and the great Yangtse River for miles. This modern three-storied building with its spacious compound of twenty-six acres of improved land is also a "lengthened shadow" of Dr. Warren, in whose memory it was built. The fact that it has always been crowded with students, from which a good many capable church workers have come, speaks well for its reputation. It has at present a waiting list about as large as its entire number of students, one hundred and fifty, and it is

calling out with a loud voice for a new wing, large enough to double its capacity. It is pleasant to record that the urgency of this need was realized by one of our Chinese friends, Lord Li Ching Fang, who pledged himself last year to complete a campaign for funds up to \$10,000 Mex. or \$5,000 in gold.

This tangible appreciation of our work by the Chinese themselves, and the fact that our annual self-support exceeds \$12,000 gold, together with another hopeful feature, our large staff of native workers in Wuhu and six outstations, our five churches and nine schools in which there are hundreds of Christians and nearly one thousand students—these facts, of which I had occasion to speak on board the steamer coming home, were so new and convincing to a couple of fellow passengers from Chicago that together with another member of their family they gladly made up a contribution of \$1,000 towards the new wing.

One or two instances showing how our work is always reaching out and taking in new fields may not be out of place. Some years ago a young man was being educated in one of our mission schools at Ichang by his uncle, then governor of Shensi. The uncle died and our young student became destitute, but had the good fortune to fall into the hands of Bishop Huntington, who made him one of his many protégés. He finally gave him a college education at Boone University. In due time the boy graduated and went to his native home in Moulin, a large tribal town about sixty miles south of Wuhu. He was a brilliant young man imbued with the Christian truth and full of high ideals, hence he made a great impression upon the "city fathers". The more they talked about it the more the Bishop of Anking loomed up in their estimation as a great, benevolent man, until at last they decided to let down the barriers

"The Lengthened Shadow of a Man"

which for a century had kept the Christian religion out of their district. They actually sent a deputation to Anking asking the Bishop to extend his good work by establishing churches and schools among their people. It was by no means easy to comply with this request as an adequate response involved more than we had to give. A small beginning was made, however, and after seven years of struggle against various odds the work is still tiny. We have one Chinese clergyman, two catechists, and two teachers occupying this great district in three towns. They are lodged in dilapidated, unrepaired and unfurnished premises, so squalid that there is not a ghost of a chance for anyone to think well of us at mere sight. It would require an immediate outlay of \$5,000 to bring them up to a standard of respectability to the extent an average Chinese merchant sees it. As things are at present it costs the mission somewhat over \$1,000 a year to keep these men at their post, —unreasonably and perhaps sinfully handicapped.

Another invitation to extend our work came from the magistrate of Fanchang, a neighboring town to Wuhu. This gentleman called upon me to express his appreciation of our work and especially for the help our people had rendered in famine relief. Our schools, he said, were excellent. He had tested the moral and intellectual worth of one of our graduates from Saint James's High School by appointing him to a high position in a government school under his own supervision. "We need another man of his type," he said. "We need a Chinese Christian doctor. If you can send us one and provide a residence and dispensary, I will be responsible for his salary and all running expenses." It would be possible to find the right man, but what about the \$2,000 initial expense?

One of our Wuhu Church members made another overture involving co-operation. "Our school fees are too high," he said. "It is true that our schools are all crowded, but I have heard it murmured among the merchants that we are keen on the dollar. There is some truth in that, and many good families cannot afford to send their children to our schools. We ought to have at least one free school for about fifty boys, to give us a good face and win members for our Church. If you can secure about \$3,000 for a piece of land and a building, I will undertake the full support of such a school." He handed me his photograph as a pledge to his offer which he said would "hold good both during his lifetime and afterwards."

It is not generally known to what an extent our work in China is being carried on by a large staff of young Chinese clergymen and teachers, equipped with a modern education and thoroughly alive to the religious needs of their countrymen. They do not enter upon their duties as hirelings, but as sons. When the foreign missionary is obliged to go away for a summer vacation, they remain at their posts; on his return, they hail him as a father with smiles of welcome, telling him of their work and especially of their summer schools for backward students, with whom they labor during the extreme heat when life is but an unwanted process of a Turkish bath. The proceeds of such gratuitous work, often amounting to several hundred dollars, are gladly turned over to the missionary with a humble suggestion that a new quarter be rented or repaired, so that the number of regular students may have a chance to increase.

The substance of the "lengthened shadow" in which the work at Wuhu has grown up hails from Saint James's Church, New York, in the person of Mrs. E. Walpole Warren, who during all these years has been pleased to co-



SAINT JAMES'S HIGH SCHOOL, WUHU, CHINA

The Chinese characters read: "This picture was taken on the tenth day of the tenth moon of the tenth year of the Republic to mark the installation of a four-faced tower clock in Saint James's High School on Lion Hill, Wuhu"

"The Lengthened Shadow of a Man"

operate with us. Her many generous gifts, aggregating in the neighborhood of \$35,000, have made possible, not only Saint James's Church and Saint James's High School as memorials to Dr. Warren, but a good deal of other necessary equipment—such as a large two-storied brick building for the teaching staff and a beautiful residence for a foreign missionary. Besides, when the business firm which bought filling material from the top of Lion Hill—the proceeds of which enabled us to secure a property in land worth today about \$100,000—ceased to excavate, we were left in a chaotic wilderness. The Church failed to see that removing rocks, grading hills, filling up swamps, and planting trees, etc., were part of her missionary enterprise; Mrs. Warren saw it and signed over a cheque for \$4,000 which turned our school compound into a beautiful garden, a fit setting for our school.

Again, when we were groping in darkness trying to get along in the dim and dangerous lamplight of our ancestors, Mrs. Warren, on her sixtieth birthday, realizing the goodness and mercy of God and all the Divine

Light that had guided her steps through life, gave expression of her feelings in a gift—\$100 for each year of her life—and this gave us an independent electric plant and brought us into the region of modern civilization.

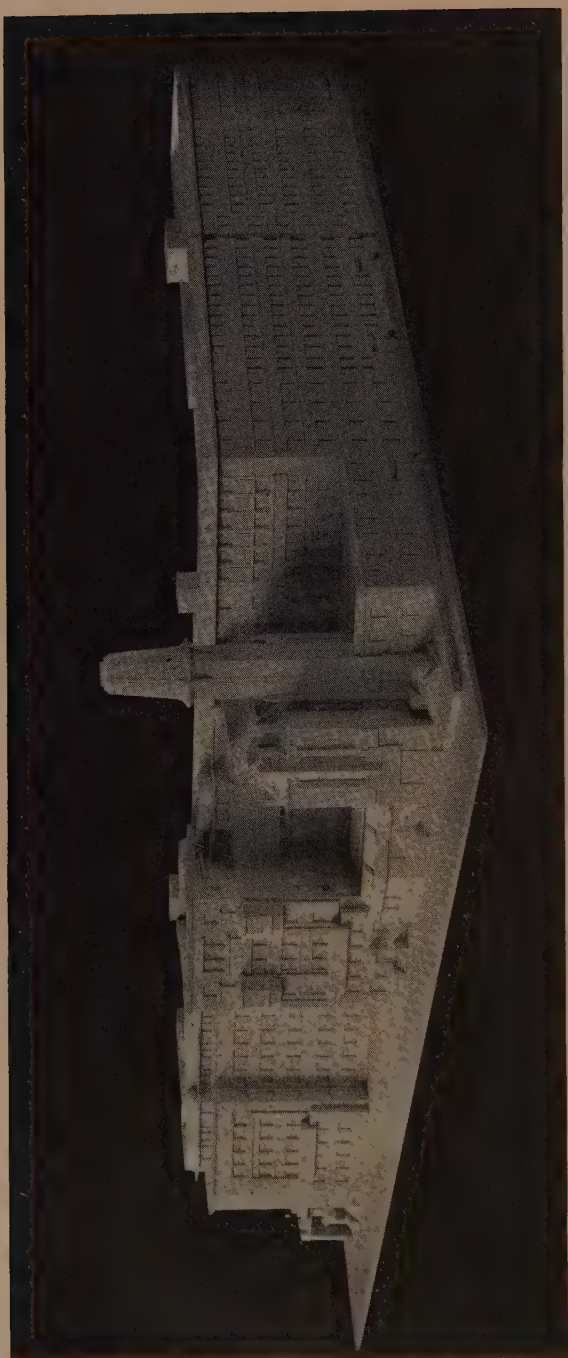
This generous coöperation has had an influence far beyond any external proofs. The Chinese, especially the younger generation who are endowed with the power of insight and naturally gifted at weighing motives, have come to realize that the church is really the extended life of her Master. There is nothing more worth while in the progress of our race than the records of the ever-widening influence of this Divine Life. Its principles are not only permanently right but strong enough to save—broad enough to organize mankind. They have proved themselves capable of correcting the follies of all sorts and conditions of men, of furnishing an ideal to guide their efforts, and of supplying a power to sustain their highest hopes. If the renascence of human life by a world-wide application of the principles of Jesus is not endlessly interesting, what else in the world is interesting!

HAVING had the privilege of reading Mr. Lund's article in proof, it seems to me that he has modestly understated the importance of Saint James's School. My visit to the school in 1919 strengthened my conviction that Saint James's is one of the best institutions of its kind in China. Its graduates are serving their country and the Church in many capacities and almost invariably with success. For so young a school it has done remarkable work in turning out men of light and leadership in the ministry and the teaching profession. If it had done nothing else than produce the Reverend L. Tsen, the Reverend R. Rao, and the Reverend R. Chen, it would have justified its existence. I have seen those three men at their work.

Saint James's must be enlarged. The Wuhu staff, harassed and distressed by the present necessity of constantly sending away applicants for admission, says so; Bishop Huntington says so; the Department of Missions says so. At its meeting on May first the Department had the pleasure of listening to Mr. Lund describe the development of the Wuhu station. At the close of his statement it adopted the following resolution:

Resolved: That the Department of Missions expresses its hearty approval of the efforts of the Reverend F. E. Lund to secure the \$15,000 necessary for the enlargement of Saint James's School, and commends the object to people who may be willing to aid the admirable work Mr. Lund is doing at Wuhu. Gifts for Saint James's High School, designated for Priority No. 184, will be credited to the quota at the end of the year.

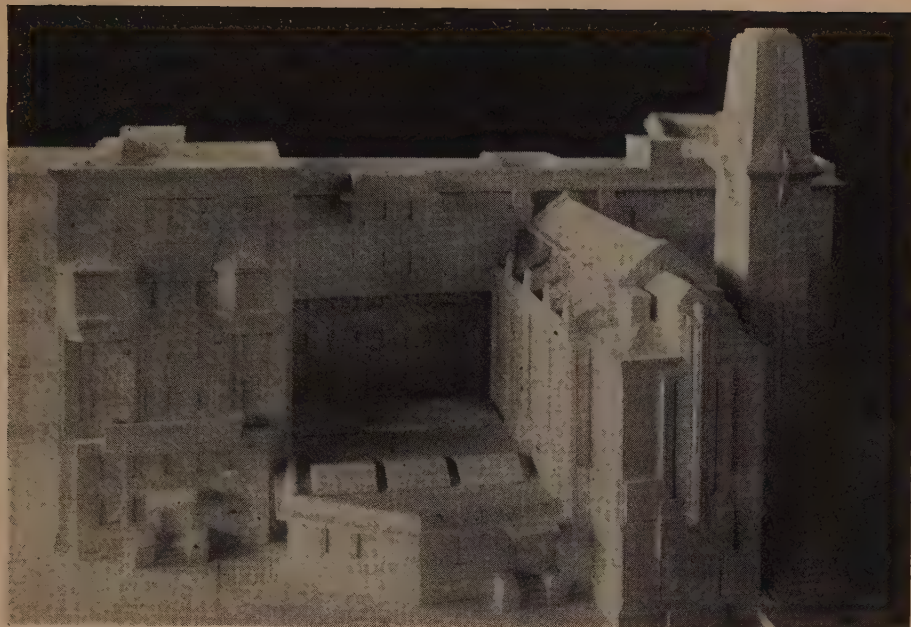
—JOHN W. WOOD.



MODEL OF SAINT LUKE'S INTERNATIONAL HOSPITAL, TOKYO

This picture shows the hospital as it will appear when completed, with the chapel in the center. The total capacity will be approximately three hundred patients. It will be six stories, built of steel and concrete. The hospital owns the entire city block of about six and a quarter acres. The buildings will occupy the north and west sides, and the streets will be utilized for entrances and exits, thus saving the south side for a large park-like garden overlooking the Sumida River.

The wing to the left of the chapel, to be used for pay patients, is now being built. The present hospital is situated on the next city block and will be used for charity patients until the wing to the right of the chapel is built.



MODEL SHOWING CHAPEL AND OPERATING SUITE OF THE NEW SAINT LUKE'S HOSPITAL, TOKYO

SAINT LUKE'S HOSPITAL UNDER WAY

By Rudolf B. Teusler, M.D.

THE many friends of Saint Luke's Hospital, who have given so generously in the past toward its realization, will be glad to learn that the foundation for the part of the building, now under erection, was completed on June 1, and the contracts for the superstructure of six stories have been awarded to one of the largest building firms in Japan, to be completed in fifteen months.

The new building will be as modern and complete as careful, expert advice and supervision can make it. The plans are the result of years of study, beginning with a lay-out furnished by Coolidge and Shattuck, of Boston, Massachusetts, and including repeated conferences with prominent hospital experts, both in the United

States and in the Far East. The American Architectural and Engineering Company of Tokyo have worked out the final complete plans and have charge of the construction. The interior arrangement has been approved by Dr. Goldwater, the leading authority on hospital construction in the United States, and it is due to his kind assistance and advice that the plans for the domestic service and utility units of the hospital have been carried out so successfully. Last autumn the Rockefeller Foundation permitted Mr. Anner, their hospital architect and engineer in Pekin, to visit Tokyo for a final conference on the plans for the new building, and the advice of such an expert was very helpful.

Saint Luke's Hospital Under Way

The part to be finished within the next fifteen months will include approximately one hundred and fifty rooms for pay- and part-pay patients; two large free surgical wards; a complete suite of five operating rooms with adjoining sterilizing, nurses' preparation and anesthesia rooms. On the operating room floor is a complete maternity department, and on the first and second floors are hydrotherapeutic and X-ray departments. The kitchens, refrigeration, laundry, boiler and engine rooms are on the lower floors, and very carefully planned. On the first floor are large clinical and research laboratories, a cafeteria for one hundred and fifty nurses and fifty doctors, and a separate department for the care of infectious cases. Food will be served direct to the patients from the main kitchens, thus eliminating the delay of separate diet rooms on each floor. Every floor has several large sun rooms, and there is an extensive roof garden with its own diet kitchen and service unit. On the roof is also a large assembly room for lectures and demonstration purposes.

The hospital will be used primarily for teaching purposes, and includes a training school for a hundred and fifty nurses. Later, dormitories will be erected to accommodate about fifty post-graduate students in clinical medicine and surgery, and in hospital organization. That portion of the building now under erection will be used largely for private patients, and until the charity wing is added the present Saint Luke's Hospital will be used for free patients.

The cost of the part now going up, when completely and fully equipped, will be approximately one million yen (\$500,000), and this Church in Tokyo will have one of the finest modern hospitals in the Far East, not only in building and equipment, but because the leading medical scientists in Tokyo will be affiliated on its staff as consultants in their several specialties.

That our readers may understand the breadth of the work being carried out in planning the new Saint Luke's Hospital, it should be remembered that the hospital proper forms the nucleus around which the training of nurses, the teaching of post-graduate medical men, and the organization of efficient social service and public health work is being developed. In Saint Luke's, for the first time in Japan (1) a three years' course of training is required for graduation from the hospital training school, and (2) only graduates of high schools are admitted as pupil nurses. These two radical requirements are innovations in the practice of medicine in Japan, and, successfully carried out, will revolutionize the whole standard of clinical medicine and nursing throughout Japan and its colonial possessions.

The professional and scientific attainment of the physicians and surgeons in Japan is very high, putting them on a level with the leading medical men throughout the world, but the *clinical application* of medicine in Japan, as seen in the hospital and dispensary service, is very much less developed, and from a practical standpoint the outstanding need there to-day is for properly organized and administered modern hospitals rather than for any advance in the theoretical and technical teaching of the science of medicine. The mission of Saint Luke's, therefore, is to furnish a proper background for practical clinical work, and to offer its equipment and its organization as a model and incentive for a reorganization of the clinical application of medicine throughout Japan, and for carrying out successfully the practical care of patients.

During the past spring, through the interest of Viscount Goto, then the Mayor of Tokyo, Saint Luke's was asked to open two clinics in the city for baby welfare work and pre-natal



MODEL OF PART OF THE NEW SAINT LUKE'S, TOKYO
The main entrance and Administration Building. Above are private rooms

care. These two clinics were opened on June 1 in two of what would be known in the United States as the tenement districts of the city. They will be used as public health centers and experimental stations for the introduction of public health work in Tokyo. In addition, this summer a pre-natal and baby welfare clinic will be opened in the dispensary of Saint Luke's Hospital. The municipal authorities have given the premises for the two clinics out in the city rent free, and have contributed 5,000 *yen* towards their support for this year.

Every effort will be made to equip the new hospital with the most modern apparatus and appointments, not only for its efficiency, but as an illustration of modern hospital methods as carried out in the United States to-day. From every standpoint there is very real need in Tokyo for a modern hospital and health center along the lines being worked out in Saint Luke's. The practical, clinical application of the great advance made during the past quarter of a century in surgery and medicine requires expensive equipment and generous pro-

vision in hospital construction and mechanical appliances. It demands even more careful organization and team work. This is assured through the hearty coöperation of the Japanese medical profession in Tokyo. Modern medicine is much too big for any one practitioner; it must have proper housing, highly-trained technical nursing and the combined opinion of a group of efficient specialists, who, together, can establish an intelligent diagnosis and direct suitable treatment. Japan has forged far ahead in her medical research and technical training, but she has not yet developed the clinical application of modern medicine to the real need of her people, and just here Saint Luke's has a unique mission to lead to better hospital and better clinical methods throughout Japan.

From an international standpoint the hospital is already playing an important part in furthering closer relationships between Japan and the United States, and it offers a logical center for closer contact between professional men in the two countries,



PUPIL NURSES IN THE TRAINING SCHOOL AT SAINT LUKE'S HOSPITAL, TOKYO
Those with the caps on are Juniors and Seniors; the others are probationers

Saint Luke's Hospital Under Way

The center of the hospital will be the chapel, and on its axis the two main wings of the structure will be built. As it is desired to make the chapel the central feature of the hospital it is not included in the building now going up, and it is hoped that either the entire chapel or parts of it will be given as memorials. The plans include an organ with mechanical arrangements so that the music may be heard in all parts of the building. Services will be held in the chapel twice daily, and at evensong the organ will be played for the benefit of the whole hospital. In cases where extreme illness makes this undesirable corridors can be isolated.

The religious influence of the hospital is particularly effective in the training school for nurses, as these young women are under our direction for three or more years, and necessarily come into intimate contact with the clergyman in charge of the religious work of the hospital, and with our Christian Japanese and American nurses. The nurses are required to attend service daily in the chapel; the physicians on the staff, the internes and post-graduate students, are requested to attend.

In all the planning for the hospital the chapel has been the central feature of the building. Here in the United States we have almost unconsciously separated the great practical works of Christianity from its teaching, and few of us stop to remember

that all our public and private charities, our splendid hospitals, our social service work, our political ideals and freedom, had their inception and are today the expression of our Christian civilization, deep rooted in our national life. The Church has lost immeasurably through its failure to maintain a close and directing influence in all these activities which we denominate in modern parlance as philanthropies, and in Japan every effort should be made to avoid this serious loss in the spread of Christianity in Oriental lands. By incorporating the chapel as the center of the building emphasis is placed upon the truth that the connection should be inseparable between theoretical Christianity and its practical application.

Institutional work is today the very center of our missionary effort in Japan, and because of the increasingly high standards in all public development throughout the Empire it is essential that we present these institutions in a thoroughly modern and highly efficient and organized form. No one can either approach Saint Luke's hospital from the outside, or enter its wards and private rooms, without recognizing that it is fundamentally a Christian mission hospital, and that the physical services of the doctors and nurses within its walls are but a part of the deeper and greater service the institution is attempting to exemplify to the Japanese people.





ALL SAINTS' CHURCH, GUANTANAMO, CUBA

"It is marvelous in the moonlight. So often the moon is right above the cross."

GUANTANAMO REVISITED

By Archdeacon Steel

THE readers of THE SPIRIT OF MISSIONS have made many a personally-conducted trip with the Archdeacon of Havana; together, we have visited Santiago de Cuba, picturesquely nestling down in its rocky fastnesses, guarded by great mountain peaks; we have looked in wonder upon the migrations of the land crabs on the way to Firmeza, each painted in the most vivid colors, the orange yellow base, the splotches of the blackest black, the greenest green, the bluest blue, and the reddest red, all marching down to the sea to deposit their eggs, creeping down the perpendicular sides of the rocks, covering all the land, the rocks, the fallen trunks of trees, and even the rails of the railroad line; we have paced the narrow crooked streets of old Camagüey, where, once upon a time, it was said that people were urged to ride free on the newly-introduced street cars, so as to overcome their fears of this invention of the devil; many are the trips we have made to Bacuranao with the crack of the *guagüero's* whips or the roar of the auto-bus ringing in our ears; we have crossed and re-crossed the strip of the Caribbean sea, lying between Batabanó and the Isle of Pines, and, together, we have walked over much of that island; but now let us make a trip *de luxe* to Guantanamo in Oriente Province.

Should the trains be on time and make the proper connection, the journey will be one of thirty-one hours at the very least, but it is not an uncomfortable one, for we shall ride in a sleeper most of the way. You will note that the seats are not cushioned in velvet, but in leather or oil cloth, so as to be cooler and freer from vermin. The meals will be served in the sleeper at our seat; there are no dining cars in Cuba.

The scenery is rather disappointing, especially to those who look for wildness, color, birds, flowers, and wild animals. There are long stretches of land covered with royal palms, "like feather dusters up-ended to the skies"; miles of pineapple plantations in straight, even rows; great "*ingenios*," or sugar mills, brilliant with electricity by night, approached by roads between two or more parallel lines of royal palms, and with their hundreds of miles of private railroads; for loading the cane on the cars there are sidings thronged with *carretas* or enormous carts with wheels nearly, or quite, seven feet in diameter, drawn by three or four yokes of oxen; there are villages, more or less primitive, with streets of Pompeian red clay; here are tobacco plantations, acres and acres, all covered over with cheese cloth to prevent the breaking of the precious "wrapper" leaves by the everblowing winds, or their destruction by worms or insects. We roll along through vast jungles of hard woods, mahogany, ebony, Spanish cedar, and granadilla, beyond are fields of century plants, lifting up their scraggy stalks, topped with uncouth green blossoms, and Spanish bayonets standing like green-clad, white-plumed sentinels by the roadside; dry rivers, for at this time of the year there are almost no rains; country shops, *fondas*—or eating places, and harness shops, with horses standing on the front porches; an automobile rushing along in a cloud of red dust; long trains of pack horses or mules bearing heavily laden panniers; and long, long stretches of grazing lands sprinkled with fine cattle.

Here is something of peculiar interest: a cane wagon with a "worm tread." Imagine the great body of a cane cart large enough to carry sev-

Guantanamo Revisited

eral tons of cane, laid down on the four wheels of a "worm tread," such as were used in the war by the tanks, and this drawn by two yokes of oxen! The broad tread of the worm prevents sinking into the mud, and the draft is so far lighter that two yokes of oxen do the work of three or four. But the combination of oxen and cane-cart body with such a recent invention is curious and striking.

Nine-thirty p.m. Here we are in Guantanamo at last, and are met by Mr. Porter, the great welfare worker of some of the sugar companies; Mr. Junghans, a "sugar man," with his car; Mr. Gillett, a young English teacher in All Saints' School, and Teresa Cubria, whom we have known for a long time. We are hurried to the school building where Miss Ashhurst (the principal of the school), Miss Cramer and Miss McConnell are awaiting us with a bountiful supper, after which we are taken to the rectory where we are to sleep.

The rectory is on a small hill, and so is removed from many, more or less, unpleasant sights and sounds of the lower streets. It is a bungalow, and is placed in the midst of a well-irrigated garden. The mocking birds will wake us in the mornings, and the dogs will keep us awake most of the nights, for it has been truly said that in Guantanamo the dogs bark and the roosters crow all day and all night. Indeed, unless you may have been in Constantinople or Palestine you cannot imagine the dogs! All night long they run in packs, hundreds and hundreds, up and down, back and forth, barking, fighting, yelping, howling, whining, big dogs and little; yellow, and black; grey and dirty white. I am sure you never imagined so many dogs in all your life! During the day they are lying on the porches or the sidewalks or in the middle of the streets; they are everywhere, in the houses, in the dining-rooms of many

hotels, in the very churches, always a nuisance and a scourge.

As the rectory is almost exactly a mile from the school building where we are to have our meals we shall have plenty of exercise. At the latter, the four teachers welcome us three times a day with delicious meals. These four ladies in the building, the Misses Ashhurst, McConnell, Cramer, and Teresa Cubria, together with Mr. Gillett, and two others, ladies, form a corps of teachers, all devoted to their work in the two Sunday Schools, in all the services of the Church, and in the ministrations among the poor, quite as much as they are in their duties as teachers in the day school, in which, by the way, religious training and Church teaching are made very prominent.

On the eve of Palm Sunday Mr. Junghans sends a great carload of palms for the decorations of the church. All the teachers fall to, and the church is soon a bower of palms all ready for the services of the next day.

Immediately before the beginning of the first service on Palm Sunday there must be the blessing of the palms, for to these three congregations who worship in All Saints' Church Palm Sunday would not be Palm Sunday without that; so thus the services begin.

There are three congregations and two Sunday Schools; a congregation of Jamaicans, one of Cubans, and one of American white people; a Sunday School for Jamaicans, conducted in English, and one for Cubans, conducted in Spanish. The Jamaican Sunday School quite overflows the building with its 150 pupils, and it is necessary, after the opening service, to scatter the classes so that they are in the church building, and on the church porches, and in the school building as well. The Cuban Sunday School numbers 100 pupils, and is conducted, of course, in Spanish. The



THE CHANCEL OF ALL SAINTS' CHURCH, GUANTANAMO, CUBA,
AT EASTER

day school numbers about 135 and is already too large for accommodation in the new school house. Were the building twice as large it would be filled in a short time, I am sure.

After the early Celebration follows breakfast, and then the Cuban Sunday School and a baptism; after luncheon the Jamaican Sunday School, and evensong at night in English for the Jamaicans. At this service there is a great, well-mannered and reverent congregation entirely filling the church.

During the week we have an early Celebration every day but Good Friday, and every night Evensong with addresses, with overflowing congregations.

It is just before an evening service; a Jamaican woman comes to the sacristy door. "Rector, please may I

speak with you?" Being told that of course she may, she continues: "Rector, will you be so kind as to bless this ring for me? When we were married we had a ring but I lost it and my husband has bought another, and we do not want to put it on until it is blessed." Of course it must be blessed, and so she is told what she and her husband must do in the approaching service. Immediately after the close of the office prayers the two of them come forward to the altar gate, he carrying the ring; at a gesture from the priest he hands it to her and she lays it on the prayer book of the minister who blesses it for them, with a prayer that they may continue to live as they have been living for many years, in loving concord, after which the man places the ring on his wife's finger.

Guantanamo Revisited

And so passes the week, with the "Three Hours' Service" additional on Good Friday, after the Morning Prayer and Ante Communion. Again at the "Three Hours" the church is crowded to the doors, and although some come in late, no one leaves the church until the close of the service.

Naturally the night services are better attended, because most of the Jamaicans are working people and cannot get out to church in the daytime. None the less at all the early Celebrations also, during this Holy Week, there were very large congregations.

On Easter Day there are three Celebrations, the children's carol service with a floral cross in the afternoon, and Evensong, with full congregations. The church is decorated with flowers brought by various members of the parish.

"Will the parson please go to the house of one John who is deaf and blind and possibly a little disturbed in his mind, to administer to him the Holy Communion?" Of course he is more than glad to do so!

The sun is fiercely hot, the dust deep, the street plentifully sprinkled with dogs, some pigs are rooting in the gutters; we approach the house where John and his faithful wife are living. A group of neighbors and children gathers to gaze at the "Protestant *Cura*." A strange noise proceeds from the house as we approach it, that of some musical instrument played out of tune and out of time, whistling and screaming in screeching octaves. What can it be? We enter the house which has been swept and scoured for the occasion. A little table is placed at one end of the room for the Celebration, with a vase of paper flowers on it. In an arm chair is sitting the aged, blind, deaf, but altogether faithful John, who has asked for the service to which he cannot walk because of his lameness. His face is black, but his heart is

white. In his great hard hands, made hard by incessant labor, not a little of which was for his beloved Church, he is holding a granadilla flute, which, at the request of Fr. Watson of beloved memory, was sent as a present to him from some one in the far west of the United States. And poor deaf and blind John is ecstatically trying to learn to play his new flute, and so to play it that his poor deaf ears may hear its music.

The good wife screams in his ear that we are all here and that he is to have his Maundy Thursday Communion, and then gently takes the flute from his unwilling hands. Mr. Gillett prepares the improvised altar, a candle is lighted, and the service begins with lookers on at the doors and windows. When it comes to the administration the hard horny hands of old John are quite unable to perceive the presence of the sacred wafer, or to prevent the wind from removing it, and so the celebrant has to hold his hand upon it in John's hand, and guide it to his trembling mouth.

So then, after the counting of the Easter offering, which amounted to \$212, and a glimpse of Mr. Gillett and his Boy Scouts who are soon to go into a summer camp, we turn our faces homeward for a journey of thirty-three hours, having delivered twenty-two sermons and addresses, baptized five children, held twenty-five services and walked to and from meals alone about forty-five miles in the space of eight days!

It must always be remembered that all this large and very successful work in Guantanamo was originally made possible through the generosity of a Philadelphia Churchman who gave the money for the erection of the handsome church building. His modesty during his lifetime refused to allow his name to be published in connection with his numerous and great benefactions, which feeling it is perhaps well for us still to respect.



THE FRANCES WELLS HARPER MEMORIAL SOLARIUM

By Grafton Burke, M. D.

SINCE the day when Archdeacon Stuck realized his dream of medical and surgical aid for the dwellers along the mighty Yukon and its tributaries in the interior of Alaska by the founding of Saint Stephen's Hospital at Fort Yukon, that institution—now known as the Hudson Stuck Memorial Hospital—has steadily widened its sphere of usefulness and improved its equipment. It was characteristic of the late Archdeacon that only the best in human effort seemed worthy to him. He gave of his own brilliant faculties without stint for the mental and spiritual uplift of those whom he served, and he desired that the hospital which ministered to their bodily ills should possess all the curative appliances that modern skill has devised. He would have rejoiced in the latest addition to the hospital, the Frances Wells Harper Solarium.

On the coast of France, not long ago, began the helio-therapy that has

become so generally adopted all over the world. And when one thinks of a sun-house north of the Arctic Circle one thinks of the story told of an old Alaskan at an exposition who said, "Up thar, we folks plant vegetables at breakfast and eat 'em at supper!" "Marvelous!" said his hearer. "But," he continued, "when the sun *does* shine it never sets." Precisely so; when the sun at Fort Yukon is up it is up for a long while, far into the night, and when it is down it is down for a long while. And of course the flowers and vegetables show the effect.

If, then, the sun's rays possess stimulating and healing powers, why should not the afflicted avail themselves of them? To the Hudson Stuck Memorial Hospital for years have come various types of lymphangitis, the largest percentage being cervical adenites, and the treatment adopted has been that of a Boston hospital—the use of lenses. This has

The Frances Wells Harper Memorial Solarium



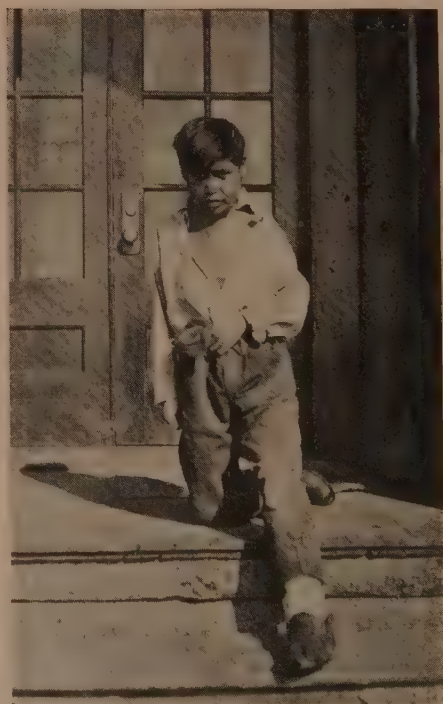
WHEN WE HAVE A FIGHTING CHANCE

giver, good results. We have exposed our cases to the sun's rays, also, following always the general line indicated by the pioneers in that work. But due to the chilling winds, to the mosquitoes, to one thing or another, our cases frequently got only two hours sun a day when they should have been getting twenty to twenty-four.

Here is just where the Woman's Auxiliary of Germantown, Pennsylvania, went into action. Through their generosity a \$5,000 solarium has been erected in memory of Frances Wells Harper, who, with her husband, Walter Harper, the friend and traveling companion of Archdeacon Stuck, was lost when the *Princess Sophia* struck a reef off Juneau on the night of October 25, 1918, and went down with all on board.

Miss Wells was a Philadelphian and a graduate of the Training School of the Episcopal Hospital in that city. Before joining the Alaskan Mission as a nurse at the Fort Yukon Hospital, she took a four months' course at the Church Training and Deaconess House in Philadelphia.

That Miss Wells was an exceptional nurse, that she was capable, that she was efficient, no one can question. She was indeed an enthusiast in her work. And when I think of Frances Wells Harper, that rare type of refined womanhood, being drowned off the coast of Alaska, I rejoice that to her memory is being erected at the Hudson Stuck Memorial Hospital a sun-house - a solarium—where sick children for miles around are assisted on the road to recovery. Is it any wonder that it brings to mind the words, "Let your light so shine . . .?"



CURED BY THE RAYS OF THE SUN



SAINT PAUL'S SCHOOL, LAWRENCEVILLE, VA.

VIRGINIA DAY AT SAINT PAUL'S

THE events of commencement week, this year, at Saint Paul's Normal and Industrial School for Negro youth at Lawrenceville, Virginia, were of more than usual interest. Beginning with the baccalaureate sermon preached on May twentieth by the Reverend E. E. Miller of the class of '97 and rector of Saint Stephen's Church, Petersburg, and ending with alumni day on May twenty-fourth, the five days were all too short for the exercises of the religious and literary societies, oratorical contests, a competitive drill, an operetta, the graduation of the largest class in the thirty-five years of the school's existence and other functions. The high point of the week, however, was reached on Tuesday, which was "Virginia Day." It was dignified by the presence of the governor of the state, the Honorable E. Lee Trinkle. Governor Trinkle said that when the invitation to be present reached him he was moved to accept for many reasons, among which was his remembrance of listening last spring in Richmond to "the sweetest music that ever came from human lips"—that of the Saint Paul singers.

An audience of over two thousand, white and colored, filled the hall when the governor rose to speak. "I hope," he said, "I am the governor of all the people of Virginia. I am for the uplift of the people of this state, both black and white. I am a Southern man, born in a Southern clime. I can never forget my old colored nurse, whom my mother hired to take care of me. Next to my father and mother I considered him nearest to me. I am interested in our colored people, and particularly interested in their advancement and progress."

Speaking directly to the graduating class, he said: "You are being educated in this institution to be leaders of your race, leaders in education and good influences, leaders of the kind that will teach your people self-respect and integrity in order that they may be respected. If Virginia is to be the leader in training colored boys and girls, it depends upon you boys and girls who are soon to take your places as leaders of your people. I have seen what good leadership means by the wonderful service that has come out of this school. At the head of this school you have a

Virginia Day at Saint Paul's



ARCHDEACON RUSSELL

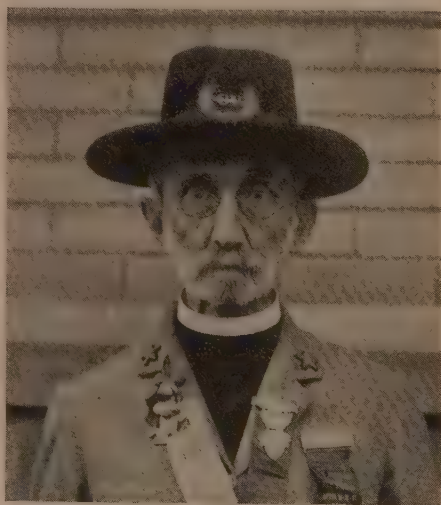
man who is a Christian gentleman, and who, for years, has given out good influences through this school."

The governor's speech evoked great applause. Archdeacon Russell, in commenting upon the governor's tribute to his faithful old nurse, said he wished to pay tribute, too, to a soldier of the Confederacy, in the person of the Reverend (Major) Giles B. Cooke, his old teacher and spiritual father and life-long friend, whom he wished to present for a word. The vast audience rose to its feet to receive "Major" Cooke as he was assisted to the front. It was an affecting sight, and also a hopeful augury for the future of the races in this state, as this erstwhile confederate soldier stood before an audience of whites and blacks, many of the latter themselves former slaves, and told of his good will and interest in the colored people and his high appreciation for his former pupil, Archdeacon Russell, himself a slave, and his expressed wish and desire that at his

death this former slave and member of an humble race officiate at his funeral. An instant of silence ensued, as if the audience was trying to grasp the significance of his statement, and then it broke out in prolonged cheering from both white and colored.

The name of Giles B. Cooke brings up recollections of "Appomatox and its famous apple-tree," as he is the last survivor of that group of twelve who laid down their arms with General Lee on April 9, 1865. It is many years since he exchanged the military coat for a clerical one, but he still holds his commanding general in remembrance as one of the noblest, best and greatest of human beings. At the close of the Civil War Major Cooke entered the ministry. He was ordained deacon in 1871 and advanced to the priesthood in 1874. From that time until 1917, when he retired, he served the Church with the same zeal that had characterized him as a soldier.

Mr. Cooke has always felt the keenest interest in the educational development of the Negro and has been one of the best friends of Saint Paul's School from the beginning.



THE REVEREND GILES B. COOK



MAPLE SUGAR SEASON AT CASS LAKE

THE INDIANS OF DULUTH

By Archdeacon Renison

THE mission to the Indians of northern Minnesota was established by James Lloyd Breck in 1852. There are now four reservations in which our Church is at work, White Earth, Red Lake, Cass Lake and Leech Lake. During the past winter I made a visitation of our missions at all these reservations, some account of which may be of interest to the readers of THE SPIRIT OF MISSIONS.

Red Lake Reservation: During the month of January I visited the missions on the Red Lake reservation. Arriving at the agency in the evening, I was entertained at the mission house by the Reverend Julius Brown and his wife. At seven-thirty we had service in the church which was well attended, after which we had a conference.

The next morning, early, I left for Cross Lake with the Reverend Fred Smith, driving the twelve miles across the ice. It was bitterly cold. We reached our destination in the middle of the forenoon and had the pleasure of taking dinner with Mr. and Mrs. Breckner who were most kind and who manifested a real interest in our work. In the afternoon I spoke to about one hundred boys and girls in the assembly room of the school. Our Church is the only body which is attempting any religious work in this promising field where there are five hundred pagan Indians. We hope to be able to put an earnest, active missionary here in the near future.

Late in the afternoon we drove back to Redby where we held service in the evening at seven-thirty. We had a

The Indians of Duluth

splendid congregation which completely filled the church. The service was very hearty. After the service the people remained and we talked over various matters pertaining to the work in this active mission.

White Earth Reservation: The following week I visited our mission at Ponsford. George Ellis, our catechist in charge, met me at Park Rapids and drove me, with his team, to Ponsford, a distance of twenty miles. The roads were in bad shape so that it was late in the afternoon before we arrived. In the evening we held service. There was a good congregation notwithstanding the fact that there was an epidemic of "Flu" in the village and many of our people were shut in. After the service I had the privilege of speaking to the members of the Ojibway Brotherhood at the mission house. The work here is making good progress and Mr. Ellis and his wife seem to be real leaders in the spiritual life of the community.

Leech Lake Reservation: During the month of February I made two visits to Saint John's Mission, Onigum. On the occasion of my first visit I administered the Holy Communion, when over forty of our people made their Communion. I also administered the Sacrament to four old people who were unable to attend the service at the church.

Mr. Frank Waukazo is doing fine work here. He has a Sunday school of over forty members. The Ojibway Brotherhood has added some new members, all of whom have been most active in looking after the church property as well as cutting and hauling wood for the church. Mr. Waukazo is also in charge of the work at Squaw Point and Sugar Point but as he has no means of transportation he has been unable to hold services at either of these points since last fall. He hopes to hold regular services at Sugar

Point as soon as the ice goes out of the lake. In order to do this work effectively he should be provided with a small gasoline launch. This would enable him to hold a Sunday morning service at Onigum and then run across to Squaw Point, a distance of six miles, for an afternoon service. Then he could proceed to Sugar Point, twenty miles further on, for an evening service. Thus he could make the rounds of his missions on the same Sunday and hold three services. In this way, our work in these places would be considerably strengthened.

Cass Lake Reservation: Last week I visited our mission at Bena and held a service. Mr. Losh, who began his work here as catechist at the beginning of the year, has taken hold of things in a very active way. He has started a Sunday school which is growing every Sunday. The outlook for this mission seems to be very encouraging. Mr. Losh is very anxious to hold occasional services at Round Lake and Bowstring on the White Earth reservation, but he is unable to do so for lack of means of transportation. It is thirty-five miles from Bena to Round Lake and twenty miles from Bena to Bowstring. And, if Mr. Losh had some means of reaching these points, he could easily hold at least two services each month.

At Round Lake we have a number of church families who are most anxious for spiritual ministrations which they should receive. Bowstring is a new center where we must begin active work very soon. There are probably two hundred heathen Indians living here who have shown a friendly attitude and who are willing to attend religious services.

White Earth Reservation: A few days ago I visited our mission at Big Bend. The Reverend James Rice, deacon in charge, met me at the train at Ebro and we drove the four miles

The Indians of Duluth

to the mission. We had a good service the same evening. After the service we adjourned to the mission house and had an informal conference. Mr. Rice is doing good work here and his services on Sundays are well attended. He has also officiated, during recent months, at different times at Twin Lakes, conducting funerals and regular church services in the absence of Mr. Boyle, who has been absent from his mission through illness.

Owing to the growing work in the Indian field and the opening of new centers, we are obliged to group some of our missions so that these new places can be worked in connection with some established mission as a base. The missionary in charge should be provided with a horse which would enable him to visit and hold services at regular intervals in these new places. Something like this will have to be done if we are to hold our new ground.

In conclusion, there are two needs which I would mention here.

First, we need, at once, some Ojibway prayer books. We have exhausted the old supply furnished us in 1911. Many of our people are continually asking for prayer books. All of our missions are in need of them and I have none to supply them with.

We also need some more New Testaments. The Indians are, generally speaking, religious people and use their prayer books not only in Church but in their homes. Most of our Indians conduct daily morning and evening prayers in their homes, besides meeting together for prayer meetings in different homes during the week. To them the Prayer Book is a treasury of devotion which they greatly prize. We should make it possible for every one of our Indians to have a Prayer Book and a New Testament.

The second great need is that of a missionary nurse. There is always much sickness among our Indians; not



OJIBWAY CHIEF IN FULL UNIFORM

a few die every year from preventable diseases. With the exception of the Red Lake and Ponsford agencies, there is no place in the Indian field where there is either a doctor or hospital, or a trained nurse. The diocese should secure a well trained woman for this work whose duties would take her into Indian homes, there to teach and encourage our people in matters of sanitation, cooking and the care of children. This work could be combined with that of woman organizer—under the United Offering. I believe that a white woman, preferably a deaconess, would be able to render a splendid service for Christ along these lines in the Indian field.

Our opportunities are great. May God give us the wisdom and courage to go forward with faith in Him and in the power of His might.



THE CONGREGATION AT SANO, JAPAN

There is no need to identify Mr. Izuniya. The Reverend Mr. Kan stands in the center at the back. No explanation was sent as to the insert at the left side of the picture

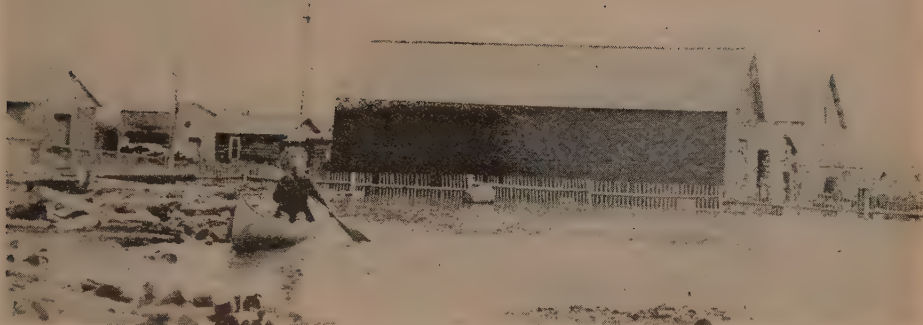
“THE LAME MAN SHALL LEAP AS AN HART”

By the Reverend J. T. Kan

IT was twenty-two years ago that Mr. Jacob Toyosaburo Izuniya of Sano, Japan, began to suffer from myelitis, when he was twenty years old. He went to many famous physicians besides the University Hospital; but his disease became worse, and, after two years, he lost the freedom of his body, and had to lie down on his back. It was by this time that he first came in contact with Christianity. He was very much comforted by it; but, as his whole family were Buddhists, he was hindered by them from being baptized. A few years later, however, he got his parents' consent at last, and was baptized in his bed. Bishop Partridge went to his home to confirm him. Since then he has read the Bible eagerly, prayed with diligence and preached Christ to his friends. There are more than ten people who became Christians through him. For several years he has made

his bedroom a meeting place and, asking his pastor there every week, has held meetings for the Bible study, preaching, and for the ladies' guild. At present there are several men and women who are preparing for the baptism through his influence. In the spring of last year he started a library. He had the shelves made around his bed, and takes care of the books. He asks contributions from those who are interested in his work, buys new books and lends them to young men.

Seven men in the picture are those who became Christians through him. Isaiah said, “The lame man shall leap as an hart,” so this man whose body has been tied down to his bed for twenty years has never complained about it, but has done such a great missionary work as even church workers in good health can hardly do. Blessed is the power of the salvation of our Lord!



THE BACKYARD OF THE HOSPITAL DURING THE BREAKUP

SAVE THE HOSPITAL!

FROM October to May, the mighty Yukon River, of Alaska, is locked in ice, sometimes to a depth of five or six feet. Then, in May, comes the breakup as the almost continuous sunlight slowly loosens the grip of the ice. To a tenderfoot, the breakup is a terrifying experience. Great ice masses rushing down the river often pile up and hurl over on the banks. This causes the river water to back up and produces floods which are a menace to life and property.

This year the river broke on May fifteenth. Dr. Ernest A. Cook, who has been in charge of the Hudson Stuck Memorial Hospital at Fort Yukon during the furlough of Dr. Grafton Burke, writes:

"The flood was the worst that they have ever had here. No harm was done the hospital, except that there were about three feet of water in the cellar. One road-house and store were flooded four or five feet deep (above ground floor) so we were more fortunate than some others.

"The ice and the water cut off ten feet of bank in front of the hospital. The river is now just sixty-three feet from the front door. It will cut in still further during the summer.

"Owing to the fact that the yard is fenced in, our wood-pile did not float away. There were a couple of inches of water in the church but no damage was done. The water did not quite reach the mission house. The Porcupine River has not yet broken, but since the Yukon has gone down to a fairly low level, I do not think the Porcupine will cause much flood. I thought this information would be of interest to you in connection with the program for moving the hospital."

When the hospital was built, it was 300 feet from the river. In 1917, when Mr. Wood visited Fort Yukon about 150 feet of the bank had been cut away, but still the hospital was a good safe distance from the river. Archdeacon Stuck made ingenious and valiant efforts to turn the current from the river bank. For a time,



THIS PICTURE SHOWS HOW DANGEROUSLY NEAR THE HOSPITAL IS TO THE RIVER

these efforts proved successful, but again the river returned to the attack and swept away the triangular piers erected to divert the current, and since then has been steadily eating its way toward the hospital. It seems impossible to resist its advance.

There seems to be little doubt that to save the building it will be necessary to remove it, either during the present summer or during the winter, so that it may not be swept away with the breakup of 1924.

Dr. Burke is hurrying back to Fort Yukon to direct the efforts to save the building. Just what the cost will be cannot be foretold with entire accuracy, but Dr. Burke estimates that not less than \$10,000 will be needed. One generous friend has already promised \$5,000. Others who are interested in knowing of the progress of the efforts to save the hospital can obtain information from Dr. John W. Wood, the Department of Missions, 281 Fourth avenue, New York City.



THE ICE PILED BY THE FLOOD ON THE BANKS OF THE YUKON

NEWS AND NOTES

OUR cover this month does not call for any special description. It is merely a life-like picture of one of Bishop Atwood's Navajo Indians—a picturesque figure, with face tanned by the wind and sun of eighty years of life on the Arizona desert, but in no way different from the thousands of others who are waiting for our help.

THE gift of a fund of \$3,000 has been made by the Church of the Incarnation, New York, to the Virginia Theological Seminary, for the purchase of books for its library. This fund is a memorial in recognition of the work of Bishop Arthur Selden Lloyd, who is an alumnus of this seminary, and the book-plate provided for the books bears the following inscription:

Presented to the
**VIRGINIA THEOLOGICAL
SEMINARY**
by
The Church of the Incarnation
New York City
In appreciation
of the Missionary Service rendered
The General Church
by
Arthur Selden Lloyd
Class of 1880

THE Eighth Summer School of the diocese of Oregon will be held in Gladstone Park, near Oregon City, during the week of July 24-31. Archdeacon Black is the president of the committee in charge. Bishop Page, of Spokane, will lead the course in *Social Service*, Mrs. Thomas Kirby and Mrs. Wilson Johnston the one on *Missions*, the Reverend Thomas Jenkins that on *Religious Education*, and Archdeacon Black will teach *Group Leadership*. The surroundings are so attractive and the charges so reason-

able that the school should be largely attended. For further details write to the Venerable Jay C. Black, 350 Twenty-fifth street, Portland, Oregon.

ON June eleventh, Saint Barnabas' Day, the cornerstone of the new Saint Barnabas' Hospital, Osaka, Japan, was laid by Bishop Tucker. The ceremony was largely attended by the Japanese congregation and others. The building now under way will carry on the medical work begun in Osaka in 1873 by the famous Dr. Henry Lanning, the first permanent medical missionary sent by the Episcopal Church to Japan.

Osaka is one of the finest fields for effective medical service in Japan. The people are unusually responsive to such efforts and will immediately recognize that the new hospital is one of the convincing evidences of the reality of Christian faith.

There is a Government Medical School in Osaka, with which the physician in charge of Saint Barnabas, Dr. Joseph W. McSparran, has established cordial relations. Many of its physicians are interested in the new hospital venture.

The money for building Saint Barnabas' Hospital comes from the sale of the land upon which the original building stood. That land cost \$1,500, and was sold about three years ago for \$225,000. While the proceeds of the sale will erect the new hospital building and provide a substantial endowment fund, the amount is not sufficient to give the hospital the modern mechanical and surgical equipment it needs. Bishop Tucker hopes that the Church in the United States will give not less than \$40,000 for this purpose. \$25,000 of the amount is included in the Program for 1923-25, under priorities 128 and 561.

News and Notes

A LETTER has just arrived from Bishop LaMothe, of Honolulu, enclosing a check for \$2,864. This sum covers all of that part of Honolulu's 1923 quota which represents its share of the Budget. The Bishop writes that he expects to send in a check later in the year covering their share of the Priorities, thus placing the Missionary District of Honolulu in the 100 per cent column.

MISS SARA A. WOODRUFF, for many years our missionary in Liberia, died in Poughkeepsie, N. Y., on June eleventh, after a long illness. In June, 1894, Miss Woodruff sailed for Africa. For a year she was in charge of the Orphan Asylum at Cape Palmas, going from thence to Cape Mount, where she remained until she retired from the mission in 1909.

Like a great many women of frail physique she had an indomitable spirit, and her influence over the women and children with whom she came in contact was remarkable.

On Wednesday the thirteenth a brief service was held in the chapel of the Church Missions House at 3 p.m., the hour of the funeral service in Portland. Many of her old friends gathered at that time to give thanks for the life and good example of this pioneer missionary.

THE Reverend James Senior, of Lamar, Missouri, has had a varied career. From a missionary station in the Canadian backwoods he went down to work in western Texas. Going from there to Nebraska he continued the good work of building churches and founding missions for several years. For some time past he had been living at Lamar, Missouri, devoting his spare time to literary work. He has just published, through the Stratford Company of Boston, a delightful *Life of Patrick Brontë*, the father of the three Brontë sisters, whose personality has been somewhat

submerged by his more famous daughters. It is a small, attractively-bound book, just the thing to slip into the pocket for summer reading. The price is only \$1.25—postage, ten cents.

BISHOP TUCKER has cabled to the Department of Missions from Kyoto that it is imperative the new classroom building for Saint Agnes' School, Kyoto, should be ready for use not later than April 1, 1924. The building will cost \$60,000, of which the Bishop already has \$10,000. He asks that the Department of Missions advance \$50,000 gold. Unfortunately, the present state of the National Council's treasury prohibits even the consideration of such a proposal. Saint Agnes' School is in the priority section of the program, so that gifts made for the erection of the new building would count upon diocesan quotas.

"Unless the building is available for use by April 1, 1924," Bishop Tucker says, "it will be impossible to accept any first-year students next year. Every square foot of the dormitory school rooms is in use now."

EVEN the Eskimos of Point Hope, Alaska, are taking their share in the Church's program. There has come to the Department of Missions a remittance of \$75 for 1923 from the congregation at Saint Thomas's Mission.

If one-quarter of the congregations of the Church were to give as generously in proportion to their means as have these Eskimos of the barren Arctic, the Church would have money not only to meet her budget and priorities, but to do hundreds of other good things that are not even included in the program at the present time.

WE have had a few copies of the beautiful picture of Bishop Tuttle, which formed the frontispiece of the May SPIRIT OF MISSIONS, struck

News and Notes

off on heavy coated paper. It will be remembered that this picture was taken not long ago when the Presiding Bishop was visiting his old home at Ashland in the Catskill Mountains. The price is ten cents, postage paid. Address THE SPIRIT OF MISSIONS, 281 Fourth avenue, New York.

BISHOP KINSOLVING tells of a veteran clergyman, the Reverend Vincente Brande, in charge of the congregation of the Church of the Redeemer in the City of Porto Alegre, Brazil, who has been so eager to secure a new church building that he has mortgaged some of his own private property to secure the necessary funds. The bishop says: "I sincerely trust that \$3,500 may be secured to clear off this debt of clear-visioned faith and make the consecration soon possible. He is meeting the interest and slowly, very slowly scaling down the debt out of his own private income and the intake from his parochial school. This is an act of self-sacrifice to inspire like adventure for God."

A FEW friends have joined in sending about twenty gallons of gasoline to the Reverend Charles W. Baker of the Karok Indian mission in California. His work is in an isolated mountain section where all transportation costs enormously.

Another disadvantage of isolated life and work has just appeared through Mr. Baker's endeavor to secure accident insurance. One company after another has rejected his application on the ground that as he lives twenty-nine miles from the nearest physician, it cannot issue the desired insurance.

If anyone would be interested in reading of Mr. Baker's last adventure in assisting to remove a glass bead from the nose of an Indian girl, a card to the Department of Missions will secure a copy of Mr. Baker's letter. It will not be published.

ON Easter Day the students of Saint John's University made their offering for evangelistic work maintained by the Chinese Church in Shensi.

SPEAKERS' BUREAU

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

CHINA

The Rev. F. E. Lund.
The Rev. Y. Y. Tsu.
Mr. W. F. M. Borrmann.
The Rev. F. G. Deis and Mrs. Deis.
The Rev. M. Y. T. Chu.
Mr. and Mrs. E. P. Miller.
The Rev. Walworth Tyng.
Dr. Theodore Bliss.

Miss A. Brown.
Mr. C. F. Remer.
Deaconess Julia A. Clark (Province 8).
Deaconess Theodora L. Paine.
Dr. Harry B. Taylor.
Prof. F. A. Gray.

CUBA

Miss S. W. Ashhurst.
Rev. Juan McCarthy.

JAPAN

The Rev. R. W. Andrews and Mrs. Andrews.
The Rev. J. A. Welbourn.
Miss B. R. Babcock.
Mr. A. R. McKechnie.
Rev. J. H. Lloyd.
Dr. R. B. Teusler.

LIBERIA

Mr. E. H. Robison.

LATIN AMERICA

Bishop Hulse.

NEGRO

Archdeacon Russell.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Reverend John F. Droste and Mrs. Droste, known to all the friends of the Porto Rico Mission as the founders of the New World School at El Coto di Manati, have been in the United States recently on furlough. Intending to visit Mrs. Droste's home in Holland before returning to their mission they took passage on the Canadian Pacific S. S. *Marvale*. On May twenty-second, in a dense fog off the coast of Newfoundland, the *Marvale* struck a reef and went down within an hour. Thanks to the discipline and heroism of the officers and crew, all on board were saved, but without anything save the clothes they were wearing. The following letter from Mrs. Droste describes their experiences:

YOU have, as we hope, received your wire from Trepassay telling of our being shipwrecked. Before anything else I have to ask you a favor. Will you please be so kind as to have a notice in THE SPIRIT OF MISSIONS, *Church at Work* and *Churchman* to inform the friends of our mission that, owing to the loss of my address book, I am unable to write to several people who, shortly before our departure from Porto Rico, had sent clothing, etc., for the New World School, which I had no time to acknowledge then, but to whom I intended to write during the voyage. I would not like people to think that we are indifferent. It may be well to ask that letters for us be sent to the Missions House so that we may find them upon our return.

We were in Saint John's, Newfoundland, from May twenty-third until May twenty-sixth. The Reverend J. Brinton, vicar of the cathedral, was very kind to us. On May twenty-fifth he had a special celebration for the survivors of the *Marvale*, and on Friday evening he gave us an excellent address, which inspired us with confidence and trust in the Lord

who had granted us such a miraculous escape. It is the first time in the history of shipwrecks on that particular reef, that *all* lives were saved. That part of the coast is named "the graveyard of the Atlantic." The man in whose house we were lodged was wrecked on that same place and ninety-four perished. Of a Norwegian boat that went down there some years ago only three survived. Although we lost all but the clothes we wore when we struck the reef, we all feel very thankful for our deliverance.

We lost everything but what we had on. What I regret most of all is the loss of my kodak and all my films and pictures, and of my famous scrapbook dress. Mr. Droste does not even own a hat, he got away with the cap he was wearing. I had my oldest clothes on and had my best clothes either hanging in our cabin or in the steamer trunk. My watch did not keep time very well and I had left it below. It is gone, too.

The lifeboat in which I was was almost upset. While it was being lowered one of the ropes was so swollen that it did not slide through at the same time with the other, so that we were hanging over the side at an acute angle. I was at the lowest part of the boat and had to hold on for dear life, but the heroic work of the second mate averted disaster and we arrived all safely at Saint Shotts. We passed the night sleeping on the floor of a fisherman's cottage, and I did not get my shoes off for sixty-three hours, but all is well that ends well. Trust in God, supplemented by some humor, helped us over the worst. One gentleman, a layman, and a born leader, who started

Our Letter Box

some kind of mission and social service work on his own account in a place in the Northwest of Canada, did all he could to make us all forget our troubles while we had to wait as homeless tramps for a whole day in Trepassey for our transportation to Saint John's.

The people everywhere have been very kind to us. The Sisters of a convent in Trepassey were most kind. They gave us tea and bread and butter, and to one lady passenger, who was taking her siesta at the time we struck the reef and who escaped with only a coat over her negligee, they gave a skirt as well as food.

The death of Dr. Mary V. Glenton left a great gap in the working staff of Saint Agnes's Hospital, Raleigh, North Carolina. Fortunately, Dr. Catherine F. Hayden, who served there effectively before Dr. Glenton became superintendent, was visiting the hospital at the time of Dr. Glenton's death and kindly consented to stay on as acting superintendent until Dr. Glenton's place could be filled. She recently wrote to Dr. Wood at the Church Missions House:

I PRAY earnestly that some person, not too old, but with courage and a love for these people, may be ready to carry on the work begun. There is so much here that is worth while. Dr. Glenton, even with her great experience in China, felt this.

I have been here a good many weeks this winter and we have been great friends. There was much we felt in common and I have the satisfaction of knowing that these last weeks were not lonely for her. Her unselfishness, her generosity to me, were wonderful. She seemed to take such pride in the welcome given me. I cannot describe it, but I felt her greatness.

Is there anyone who wants missionary work that you think would come here? Today the work in itself, from a hospital standpoint, is worth while.

I hoped to come and talk elevator to you on my way north next week but now I do not know when I shall come. It breaks my heart to think Dr. Glen-

ton climbed up stairs, day after day, when the elevator was so inadequate. I am trying to think how we can get something better for the future, but first try for the superintendent, for my sixty-five years is not equal to the task.

We are indebted to Mrs. Loreto Serapion for the following account of an interesting service:

ON the twentieth day of May, being the "Independence Day of Cuba," the Reverend Ramon Cesar Moreno held a memorial service in honor of the late Presiding Bishop, Daniel Sylvester Tuttle, D.C., at Saint Paul's Church, in the city of Cienfuegos.

The memorial service consisted of a Holy Communion celebration at 7:30 in the morning. My husband, the Reverend Loreto Serapion, of the missionary district of the Philippine Islands, was the celebrant. The Reverend Ramon Cesar Moreno preached for the occasion a remarkable sermon on Bishop Tuttle's life.

There was a big attendance in the church. The Cuban members of the Church were very interested in hearing about the life of a man who really was a great commander in the army of Jesus Christ.

The Reverend E. F. Bigler writes from Mexico under date of June 6th:

THE contractor expects to begin building our Tampico Church next week, on a lot splendidly situated in the center of the residence district. Our plans have grown. The proposed wooden chapel has been dropped and the church, an attractive Gothic design, will be built of local stone. An additional subscription, to meet the additional cost, is well under way, the expectation being to pay for the whole.

BISHOP OVERS writes that there are 600 towns in Liberia without any schools whatever.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

FINNS

Oh land! thou land of thousand lakes,
Of song and constancy;
Against whose strand life's ocean
breaks,
Where dreams the past; the future
wakes;
Oh! blush not for thy poverty,
Be hopeful, bold and free.

J. L. RONEBERG

—*From the Finnish National Anthem*
“*Our Land*”

THE Division has in the four years of its existence had a number of inquiries on how to reach the people of Finnish birth or extraction, of whom there are over 300,000 in the United States. We have simply been obliged to plead ignorance. Yet a large number of these fine, intelligent, literate people are outside of all contact with religious influences, and out of touch with American life. On most of the other races in America we have had the benefit of the experience and knowledge of real specialists, and have been able to acquire or call upon a thoroughgoing knowledge and sympathy. But not so with the Finns.

Last autumn there came to the General Theological Seminary, for a special one-year course, a man of mature years and long experience in Finland. Providentially, he was put in touch with the Division by his bishop, and has been employed in his spare time by us to make a thorough study of the Finns in America, and gain cordial contact with the leaders and people of Finnish extraction in New York. He is Mr. Arthur Cotter, brought up in Finland, where he

taught and wrote and learned to know and love the Finns. His family was in the British diplomatic service, and he himself held a post in the embassy.

From now on the Division can refer to him all Finnish affairs and thus be competent to give the required advice to our clergy. Mr. Cotter at the direction of the Division has prepared three needed publications, which may be obtained free of charge from the Book Store by those who will use them. The first is a beautifully-written pamphlet of forty pages with illustrations, entitled *The Finns* (Order No. 1525). This gives the life and aspirations of the Finns and their historical, intellectual and religious background, and explains why and how they need our fellowship in America. There is no similar publication in the English language. The second is a little tract on our Church in the Finnish language, *The Protestant Episcopal Church and Its Connection with the Evangelical Lutheran Church of Finland*, (Order No. 1534). A multigraphed translation will be furnished, if requested. This describes our Church so that the Finn may understand it. It was published first in the leading Finnish-American paper, and was revised by Bishop Hall and Professors Hall and Pomeroy. The third publication is one of the set of Daily Prayers and Prayers for the Sick, which have already been published in a number of languages and are being found most useful by our hospital chaplains and parish clergy. Like the others, it contains the prayers familiar to the people themselves in their own language and in English in parallel columns.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

IN the June issue it was stated that the *Suggestions for Leaders* on the new text-book, *Creative Forces in Japan*, would be ready about the middle of June. After that notice was issued various leaders expressed the opinion that it would be advisable to wait, before issuing suggestions for Leaders, until the text-book had been subjected to the actual test of discussion at the Summer Conferences. This is evidently the better thing to do. Therefore Miss Boyer has been asked to prepare the Suggestions at the close of the Conferences at which she conducts classes on the book. These Suggestions will be ready by September fifteenth, in time for the first classes in the autumn. The delay will be abundantly worth while.

I want to call attention again to the article on inter-parochial, city-wide mission study groups, originally published in THE SPIRIT OF MISSIONS for May of this year, and later issued as a separate free leaflet, No. 1272. There is no reason why a plan successfully carried out in Savannah should not have equal or greater success if tried in other cities. All that is needed is one person with sufficient energy. If you are not familiar with what was done in Savannah, write to The Book Store for a copy of the leaflet, and then see if the results cannot be duplicated in your own city.

The Committee on Adult Education has been authorized to send out *gratis* to all diocesan educational secretaries of the Woman's Auxiliary, sample copies of *Creative Forces in Japan*, Bishop Tucker's *Missionary Problems and Policies in Japan*, and the Japan number of *Handbooks on the Missions of the Episcopal Church*. This

is an expensive proceeding, and can be justified only through the co-operation of those who receive the books. Each one, therefore, should feel a personal responsibility in the matter, and use her utmost endeavor to become familiar with the books, and to increase the number of study-groups beyond any previous record.

The third in the series of Handbooks on our various mission-fields—the Philippine Islands, this time—is now ready for the printer, and should appear some time in August. It will be as fully illustrated as its predecessors—China and Japan, and is, I think, even more readable. It is the only one of our publications which gives a complete and detailed account of the Church's work in the Islands from the time of Bishop Brent's arrival up to the close of 1922. The price will be 40 cents, as in the case of the other Handbooks.

For those who have been puzzled or distressed through the recent revival of the discussion of the bearing of theories of evolution on the Christian Faith, I would recommend the reading of a very recent book—Professor Lane's *Evolution and Christian Faith*, published by the Princeton University Press. The book is written for laymen, in a clear and simple style, and by a well-known teacher of science who is also well qualified to substantiate the fundamentals of Christian belief. The book costs \$2.00, and is well worth it.

I am asked to call special attention to the fact that the Summer Conference of the Diocese of Texas will be held at Camp Allen, La Porte, July tenth to nineteenth.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

WHO IS FEEDING THE FAMILY CAT?

By Lewis B. Franklin

WHEN you left your home for the mountains or the seashore did you take the cat with you, or did you arrange for some kind neighbor to feed her, or did you just slam the door in her face?

It is not easy to carry a cat on a train or in an automobile, especially when many other things must be cared for, and even if transportation can be arranged the difficulties of feeding and caring for a cat at a summer hotel or boarding house are many. So most of us left the cat behind, and as we are Christian people we made provision that she should be sheltered and fed. The alternative from the cat's standpoint is between stealing and starvation.

Having arranged that the cat should not be forced to steal or starve, what provision did we make for the Church? A steady supply of material food is just as essential to the Church as to the cat. Expenses continue even if we do not attend services in the parish church. Salaries must be paid, the rector needs food just as much as the cat. In the mission field thousands are toiling throughout the summer. Think how hot it is in Liberia and Cuba now, but the work goes on.

What arrangements have you made so that your support of all this work will be continued regularly while you are enjoying the breezes of the ocean or the murmur of the pines? Where is your box of duplex envelopes and how many of them will have to be filled when you come home?



THE DOOR IS SHUT. MUST SHE STARVE?

The income of the General Church and of many parishes is reduced almost to the vanishing point in the summer months, resulting in money borrowed and interest to be paid. The cat cannot absorb fifty or more meals at one time, but any treasurer can readily take care of the envelopes billed in advance to cover the time you expect to be away.



Largely as a result of the wonderful Church School Lenten Offering, our income is more satisfactory, and now that our pledges are going to be paid up before we go away for the summer, the Church may not have to borrow from the banks to keep the Master's work going.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY



DEPUTATION TEAM OF STUDENTS OF THE UNIVERSITY OF MICHIGAN

THE Church students at the University of Michigan are proving themselves a source of inspiration and a very real help to the whole diocese. They are pioneering in a direction in which other Church student groups may well follow.

They have organized deputation teams and visited surrounding parishes to the great joy of the youth of those churches. As one rector wrote of them: "The young fellows did well and they made a big hit. The Sunday School children went daffy over them and the young people followed close up. We shall be ready for a repetition of the experiment at some future time."

The men who go on these teams are not gospel-sharks and hymn-hounds,

but leaders in many lines of college activities. The rector of a large church wrote after a visit: "The impressive thing was not what the men said, but what they were, and the manner in which they spoke. There was not a trace of sentimentality, cant or bunk. They were not the least bit cock-sure of themselves. They were bearing their witness, each man, to his love for Christ, and the truth shone through each one of them."

The men on the team come from all schools of the university. Four are training to be engineers, one is planning to teach, three to become lawyers, two are in the dental school, one is looking toward some form of Christian work, and three hope to enter the ministry.

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The program in general in a parish is as follows. Wherever possible, a get-together parish supper is arranged for Friday night. This gives the students an opportunity to meet in an informal way the members of the parish. After supper, each student responds to a short toast, telling why he is interested in this work.

On Saturday morning a hike, or a coasting party with the boys, brings the members of the team in intimate touch with the boy life of the parish. A point of contact between the students and the boys is thus secured, and friendships that often prove very val-

uable are built up. That evening is used in making calls or in holding small discussion groups. Sunday morning, if there is a communion service, the team attends, each member bringing another man or boy. At the regular Church school service two or three short talks are given by members of the team, and then each student teaches a class. At the Church service, each student gives a short talk. They also meet with and address the Young People's Society, if there be one.

Let us hope that many other units will follow this example.

COLORED STUDENTS ORGANIZED FOR CHURCH WORK

FOR some time recently the Reverend Paul Micou, the Secretary for College Work, of the Department of Religious Education, has felt that the same principles which have been worked out with considerable success for the white students of America should be applied to the colored students. Pressure of work, however, prevented his calling together the leaders of the colored youth to consider the matter until June seventh of this year. On that day there came together at Saint Augustine's School, Raleigh, North Carolina, in conjunction with the Conference for Church Workers, a most representative gathering of workers with colored students. They were as follows: Dean F. G. Ribble, Bishop Payne, Divinity School; Mrs. Sarah Martin, Tuskegee Institute; the Reverend E. H. Hamilton, Hampton Institute; the Venerable James S. Russell, D.D., Saint Paul's School; the Reverend Edgar H. Goold, Saint Augustine's School; Lieutenant Lawrence A. Oxley, Saint Augustine's School; Professor Charles H. Boyer, Saint Augustine's School; the Reverend W. A. Bruce, Fiske University; Mr. Wallace A. Battle, Okolona

School, and the Reverend James K. Satterwhite, Okolona, Mississippi. In addition to these the Conference was much pleased at the presence of Bishops Demby and Delany.

The Reverend Robert W. Patton, D.D., Executive Secretary for the American Church Institute for Negroes, was present and really in charge of the Conference, though he modestly declined to take any such position. The American Church Institute for Negroes furnished the money which made the calling of the Conference possible.

When the Conference organized, it very properly elected Bishop Demby as the chairman. After a brief opening statement by Mr. Micou the Conference listened to reports from the different schools and colleges. So far as the college work is concerned the only place where special difficulty seems to be faced is in Nashville, Tennessee. Here our clergyman, the Reverend Mr. Bruce, finds it difficult to reach our students in some of the institutions. At Tuskegee and Hampton, however, the access to our students is made easy by the college authorities and services for them are

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regularly held. In our Church schools there seems to be a difference of opinion between making use of the Young Men's and Young Women's Christian Associations on the one hand, and confining our attention to strictly Church organizations on the other.

It was seen that the important thing upon which the Conference should agree was a program of work rather than a method of organization. After much earnest discussion the following program was adopted, following the well known five points which are the basis of all phases of our religious education work.

I.—Worship: The Church student organization shall arrange for a communion service once a month, urging preliminary prayer and meditation, shall, as far as possible, observe the Church Year, especially the season of Lent, and shall see to it that each Church student owns and uses a Prayer Book and sets an example of reverence by participating in every act of worship.

II.—Study: The Church student organization shall procure the reading each year of one book concerning the Church by the Church students, and, if possible, the organization of a class or discussion group on Church work or teachings.

The Church student organization shall inform the students of the work of the American Church Institute for Negroes.

III.—Gifts: The Church student organization shall encourage systematic giving to the Church's program, and to this end shall conduct an annual canvass.

The Church student organization shall present to students the opportunities for the gift of life in the ministry, in teaching and in Church work.

IV.—Service: The Church student organization shall provide opportunities for definite service in the Church and in the community.

V.—Fellowship: The Church student organization shall promote fellowship among the Church students by meetings, and shall secure visits from the Church's leaders.

After the adoption of this program the conference proceeded to elect, from its number, certain members of

the proposed organization, and as officers elected the following: President, Lieutenant Lawrence Oxley; Secretary, the Reverend E. H. Hamilton; Treasurer, the Reverend James S. Russell, D.D.; Executive Committee, Professor Charles H. Boyer, Bishop Henry B. Delany and the officers. It was then voted that this organization should apply to the American Church Institute for Negroes to be accepted as its executive agency in its development of Church life among students, with the following title: "The National Student Council of the American Church Institute for Negroes." It was further voted that the American Church Institute should be requested to provide the sum of \$1,000 for 1924 for the new organization, and to appoint a secretary. The last vote was to call a meeting of students with the newly organized Council during the academic year 1923-24, when questions of organization would be discussed and the students would be interested in the new movement.

It thus appears that the National Student Council of the Episcopal Church, which has heretofore worked with white students, will be paralleled by a sister movement for the colored youth, and we anticipate just as much success for the new movement as for the older one. It has the same element of strength which the older organization has, namely, that it depends upon the carrying out of a program rather than upon multiplying machinery.

All success to this new venture! May it develop among our colored youth a sense of the importance of the Church to their religious life, and willingness to serve their own people.

[We hope to give an account in the next (August) issue of THE SPIRIT OF MISSIONS, of the Saint Augustine's Conference for Church Workers of which this Student Conference was a part.—Ed.]

FIELD DEPARTMENT

THE REVEREND R. BLAND MITCHELL, EXECUTIVE SECRETARY

THE STORY OF THE PROGRAM

A GAIN and again those lines from Edna Millay's *Renascence* come to mind when one thinks of any Churchman's attitude toward the Church's Mission:

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky
No higher than the soul is high.

The great work of the Church delays because of the cramped attitude that cannot reach outside its own parish, and the nearsightedness that cannot see outside its own diocesan boundaries at the utmost, resulting from narrow hearts and souls with no loftiness, which in turn too often result from mere ignorance and lack of understanding. The complacent total ignorance of the Church's Mission, on the part of many well-meaning Churchmen, is there because they have not been adequately supplied with information.

People have seen and known the needs of their parish church, and in meeting them have not at all seen the whole vast work for which their parish church exists. The shadow of a very small earth can totally eclipse a very large sun.

To help remedy this, to make it impossible for honest Churchmen to do their missionary thinking and giving in little bits of pieces, producing no more than a hand-to-mouth existence for mission work, there has been published a book of about three hundred pages, with many maps and pictures, called *The Story of the Program*,

which may be obtained for one dollar, postpaid, from the Bookstore, 281 Fourth Avenue, New York.

Education based on accurate and comprehensive information such as this will enable all the members of the Church, not just an interested few, to equal in intelligence and generosity the very few, the extremely small proportion of our whole membership, who have made possible the work of the past.

The Story of the Program sketches a background, in each country, showing the racial and national environment in which the Church has been planted, which it is, however, slowly overcoming and transforming until the point is reached where the Church itself is the environment.

Japan and China, Liberia, Brazil and other Latin-American countries, our island possessions, Alaska and the whole United States, become in turn the scene of action, with opportunities just waiting—and not going to wait forever—for Church people to meet the spiritual needs of college students, immigrants, Negroes, Indians, mountaineers, not to mention the needs of other Church people like themselves who for reasons of poverty or isolation cannot have the Church among them without assistance from their richer brothers.

"Let us hear," begs Mr. Plummer in *The Living Church*, "of the things that are gloriously right!" Well, here they are, progress, triumphs, saints and heroes, colleges that are the best of their kind, hospitals that serve as

Field Department

models, schools that governments want more of, native Churches taking root. Only, alas, they must needs be accompanied by things that are ingloriously wrong—overcrowded dilapidated dormitories, and disheartened students turned away, in Kyoto, in Honolulu, in Virginia; native clergy struggling for years and years to bring overwhelming populations to tiny insignificant churches with leaky roofs; whole countrysides, whole tribes of people begging, unheeded by us, that the Church may come to them in all her forms of service.

It is a book of wide horizons and long perspectives, intended for readers accustomed to think clearly in large terms. It is not devoted to reporting the number of patients received in this hospital and the number of students graduated from that school, and the number of converts baptized during the year, necessary as that information is in its own place. *The Story* tells rather how the hospital and school came to be there at all, and what sort of a national Church it is to which the converts have been admitted, and why it makes a difference to the world at large that these things are so. Those to whom *The Story of the Program* makes no great appeal are probably companions of that Patagonian chief who remarked, "Great ideas make me sleepy."

The book is receiving a thoughtful but enthusiastic welcome wherever it is read. One after another of the diocesan papers have commended it and urged its reading. Parish papers have done the same.

The distribution of it is a matter in which every one can help, as the most effective means of distribution is personal recommendation. If any read-

ers of *THE SPIRIT OF MISSIONS* have not yet read it, let them do so, by all means, at once, and then choose a number of friends to whom the book may be recommended. It should reach people of large interests who are accustomed to thinking in large terms, or who at least are capable of doing so, for the problems and needs to be met are large.

In answer to one personal appeal of this sort, a rector of a large city parish ordered copies of *The Story* sent to each of his vestry. Another rector sent the book to each of ten people chosen from his congregation as men and women who would appreciate the largeness of the work presented. Still another request to an interested Churchman for his personal recommendation was answered by an order for fifteen copies, each one to be accompanied by a personal note containing an additional list of names to whom each reader would in turn pass on the book.

That is to say, only three requests for a personal selective distribution of the book resulted in its being ordered for more than thirty picked readers, not counting those to whom it would be forwarded after the first reading.

If there is one group of Churchmen who will be eager to do their utmost in spreading a knowledge of the American Church's mission as seen through the pages of *The Story of the Program*, it is surely the readers of *THE SPIRIT OF MISSIONS*. They are familiar with the detailed episodes and stories coming year by year from many mission stations, and they are the more intelligent in appreciating this story of our whole field. They least of any need the other lines in Miss Millay's poem:

For East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.



WEIGHING CHILDREN AT THE CHILD WELFARE EXHIBIT, SAINT GEORGE'S CHURCH, FLUSHING,
NEW YORK

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND C. N. LATHROP, EXECUTIVE SECRETARY

AN UNUSUAL CHILD WELFARE EXHIBIT?

A program of Christian Social Service is not a set of instructions that may be had by mailing a request and enclosing return postage. Rather it creates itself. It creates itself when the spirit of service is applied to a given situation. The following paragraphs are an illustration of just such a process, and the Department is glad of the opportunity to tell here the story of how one parish, having the spirit, looked out on its field, saw what was to be done, and did it.

THE unusual Child Welfare exhibit, held at Saint George's Church, Flushing, N. Y., in the diocese of Long Island, for three days, May three to five, was the outcome of a very small discussion group on *The Relation of the Church to the Community* during Lent. The Diocesan Social Service Committee offered to various churches and groups of churches throughout Long Island trained workers to lead discussion classes during the Lenten season. Miss Katherine L. Potter, in addition to leading others, led the class at Saint George's Church. The number who joined this body was rather disappointing, at first, but the few who came were greatly interested. There were five discussions of the various phases of community work and of how the Church might help.

At the conclusion of the course given by Miss Potter the members of the group desired to do something more, to create a larger interest in some of the practical problems of their own community. The many phases of community life were considered, and it was finally decided to make Child Welfare the particular aim. Then came the problem of knowing just what to do. No one was quite sure how much Flushing

was doing for the child. Consequently an exhibit seemed to be necessary in order to find out what was being done and what could be done, and one was planned for the early part of May.

A committee was formed of representatives of the various organizations in Flushing. Coöperation was sought and found in some twenty-five churches and social agencies. There were stationary exhibits given by the Day Nursery, the Hebrew Aid Society, the Library, the Hospital, the Girl Pioneers, the Camp Fire Girls, the Playground Association, the Catholic Day Nursery, Associated Charities, Queensboro' Big Sisters, Society for the Prevention of Cruelty to Children, the Red Cross and Workers for the Blind.

Demonstrations were made by various organizations. Folk dancing and drills were given by the children of the public schools. Music recitals also made up part of the program; these were given by kindergarten pupils, public school pupils, and by the special music school. The Boy Scouts and the Girl Pioneers demonstrated their work. Tableaux, living pictures and pageants were presented. Every minute of the program was filled with some good thing. Tea was served each day.



WAITING THEIR TURN TO BE WEIGHED

One great feature, both of coöperation and instruction, was given at the Flushing theatre, a high-class moving-picture house, which was given to the committee for Saturday morning. The Jolly Jester was the performer; he is the Health Clown of the American Child Health Association and put on in a very attractive and entertaining way a lot of instruction for children about the proper sort of food for them. About one thousand children were present.

The Sunday School conference was a very great success. Representatives from most of the churches were present, and exchanged ideas. The methods of instruction now in use were discussed and all the possibilities of improvement were also suggested.

In the health room scales were installed for weighing adults and infants. Eight hundred children were measured and weighed and given tags

telling whether they were over or under weight. Those under weight were listed and will be followed up. Over fifteen hundred people visited the exhibit.

There were eleven lectures given during the three days' program. A representative of the Big Sisters of Queensboro spoke on her work. The Red Cross also had a speaker who outlined the work for the children done by the Junior Red Cross since the war. Mr. Charles F. Powlinson, General Secretary of the National Child Welfare Association, spoke the first evening in the old chapel. He illustrated what he had to say with a large display of posters related to nursery rhymes. He mentioned some methods of forming right habits in very young children, and of cultivating a proper imagination. Dr. W. C. A. Steffen spoke the same evening on Flushing's need of a Children's Clinic.



PAGEANT BY THE KNIGHTS OF SAINT GEORGE

The Value of the Playground and Its Necessity in the Community was presented by Miss Georgie Sprague. The community needs playgrounds, and consequently this was very much stressed in the exhibit. She cited statistics of the juvenile court to show that 95% or more of the delinquents came to the court through the desire to play. "Delinquency increases as the distance to the playground increases." Miss J. V. Minor, Acting Secretary of the New York Child Labor Commission, spoke concerning Child Labor.

Dr. Van Ingen, of New York, spoke on the pre-school age of the child. He quoted terrifying figures, when he reminded his hearers that the number of babies who died in the United States during the war was greater than the number of men lost in the trenches.

There were also lectures on *Religious Education, Children's Botanical Gardens, Social Hygiene, and Story Telling*, given by experts in the various fields.

Those who took a part in this exhibit believe that it was invaluable. Here are some of the reasons they have expressed: "It has developed coöperation." "It is educational." "It has stimulated interest in the Church's work and in social work." "It has opened new avenues for service." "It has enabled us to visualize the work being done in the community." "It has aroused an interest in the children of the community." The exhibit gave the Church an opportunity to serve in the community welfare work, and, for the social service worker and the people who attended, it directed attention to the Church as a means of grace in the community.

DEPARTMENT OF PUBLICITY

THE REVEREND R. F. GIBSON, EXECUTIVE SECRETARY

PUBLICITY CONFERENCES

THE series of publicity conferences, recently concluded, held in Albany, Washington, Savannah, New Orleans, Los Angeles, Boisé City, Omaha and Indianapolis, though technical in character, developed facts and disclosed conditions which are of general interest in the Church. New diocesan organizations are being formed and older organizations are being made more effective. While both organizations and activities are still in the experimental stage as regards details and methods, there is no longer a feeling that Church publicity as a whole is an experiment. The leaders everywhere have come to recognize it as a necessary and integral part of Church work. In diocese after diocese this branch of the work is being raised to a position of independence on an equality with other branches.

As a result of the conferences a short supplement to the Publicity Handbook will be issued to register the marked advance in organization and plans during the last year and in response to a demand for more specific suggestions based upon the experience of dioceses and districts.

As reported that four new diocesan papers were founded during the past year, making a total of seventy. It was discovered that five additional papers are in process of launching. The combined circulation of the diocesan papers a year ago was 126,000. It is now 177,000. A year ago nine diocesan papers were reaching all, or practically all, of the families of the diocese. Now there are fifteen. There was universal assent to the proposition that a diocesan paper

should reach every family in the diocese if it is to be effective in building up a corporate diocesan sense.

The work of the national News Bureau has shown remarkable development. A year ago there were twenty-six dioceses and districts in which there were active correspondents. When this series of conferences began this number had increased to fifty-one. At these conferences arrangements were made for the appointment of twelve or thirteen more.

The discussions on the subject of advertising indicated a growing realization that the advertising columns of the newspapers offer the best possible medium through which to reach the non-churched with Christian propaganda. Many experiments in this sort of advertising were reported.

Ways of reducing the cost of distribution of *The Church at Work* both for the dioceses and national headquarters were discussed, as also methods of improving local distribution so as to reach more readers and avoid all unnecessary waste. It was reported that the Lenten Number of *The Church at Work* in 1923 showed a gain in circulation of 78,000 over the corresponding number in 1922. The editions are based solely on requisitions made by the diocesan authorities. A year ago *The Church at Work* was received for distribution by 74 per cent of the parishes and missions. It is now reaching 94 per cent. Even after allowing for a certain percentage of papers which failed to be distributed, these figures indicate that *The Church at Work* is reaching an increasing number of readers.

THE WOMAN'S AUXILIARY

TO THE NATIONAL COUNCIL

THE MODERN CHINESE WOMEN

By Teh-Hua Kwei

Graduate of Saint Mary's Hall, Shanghai, China

“THE Chinese women are illiterate and have no knowledge whatever concerning the affairs that are going on in their own country not to say the other nations. They have no idea about God and they worship what is made of stone, wood, iron and silver or gold. To them hygiene is absolutely unknown. They sleep with windows closed; eat unwholesome food, and what is more they still have bound feet.” These were the remarks made by some Americans who apparently had thought that the Chinese women were weak intellectually, morally, and physically, and I have to admit that they were not far wrong in their judgment if they meant a certain type. In some places in China this above-mentioned type of woman could doubtless be found. But, on the other hand, many of the Chinese women have been awakened to the fact that the very life and existence of China depend not only upon those in authority but also upon the common people, not only men but women, too. They know that they have their part to perform and they are doing and endeavoring to render the best service they can for the good of the country and people. These are what I call modern Chinese women who are helping to build a new, strong, Christianized country.

The work of the modern Chinese women could be divided into four main lines: educational, industrial,

social and religious. Realizing the need of leveling up the intelligence of the mass, many young ladies devote their lives to teaching and educating the ignorant. In the early days, people considered working as something disgraceful. The wealthy people just lived on their extensive property and had a good time themselves without thinking of other people. But now many girls of very prosperous families spend hours and hours in teaching and working among the poor. Many girls do voluntary work. Why? Because they know that unless every one is taught and convinced of doing the best that is in him, China cannot be strong. So many free schools are established and the poor children are given an opportunity to learn to become good citizens. Many young ladies teach in night schools, which purpose is to enable the workmen to study without upsetting their work. In the high schools the girls spend their free afternoons in teaching those women and children nearby to read. If the women are busily working they tell them stories either from the Bible or from some Chinese books which deal with moral problems. Very often they tell them some interesting news about the conditions in China and also what is going on in other countries. Thus they become interested in China and realize the relationship between the country and themselves.

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From the following story one can see that this educational work has been giving invaluable benefit to China. There was a Student Movement in 1919 for the deposition of three wicked high officials. At first the sleeping government made no response to all the telegrams and personal appeals sent by the students but finally the students succeeded in awakening the public. Stores were closed; workmen stopped working. There was an old woman nearly seventy years old who depended on her little store for living. The students told her to open her store but she smilingly and bravely answered, "No, I will not open it, you are working hard for China and I want to do my share to show my love for her, too."

When foreign goods were first brought to China, women were very eager to clothe themselves in beautiful dresses made from foreign materials. Later they realized the importance of developing their own industry and commerce, which are the means to enrich the natural resources. So shops of native goods are established, for the women would rather buy homemade goods than those of any other nation. They encourage home industry. This, no doubt, has a marked effect on the country, for the greater the need of producing goods, the finer and better they will be and the richer the country will be. Women have an important part in this program.

It is generally understood that with the exception of one's own family a woman cannot speak to any man. There is no—what the Westerners call—social relationship between men and women. Ten years ago if a girl was unfortunately thrown among several boys in any club or meeting she would blush and remain silent except for the rare, softly whispered "Yes," "No." Since 1919, after the Student Movement, there has been a great change. Both boys and girls now

have one aim, one common cause: To make China strong. Girls view boys as their friends and boys think of girls as their helpers. Blushing or uneasiness now give way to interesting conversations concerning national or personal interests. This new social life is growing toward a good end: To produce a better and greater China.

The last and most important one is their work along religious lines. Let me divide it into two kinds: One is being done by older women and one by the young school girls. Years ago most of the women doing evangelistic work belonged to the poorer classes. But now women, both rich and poor, have deep zeal and enthusiasm to help the spreading of the Gospel. They think of evangelization as something infinitely noble and high and are willing to give up their time and money wherever these are needed. Let me illustrate this idea by the following story:

A member of one of the parishes in the district of Shanghai, before her conversion, had tried various means to make herself happy, such as going to theatres and other places of amusement. Unfortunately she never succeeded in finding "happiness". After becoming a Christian she found a new way of making herself happy, and that is to love and help others. She spends a greater part of her time telling Bible stories to and buying things for the patients in Saint Elizabeth's Hospital. She always says a prayer for and with those who are very sick, unhappy and in trouble, and sings to the patients whenever she can. With her smiling face and cheerful words she has been an inspiration to many a person. Her favorite words are, "O, I am so happy! Everything is so beautiful! The sky—the trees—the birds—and the people! These are the signs of God's love for us." She is what people call illiterate, but she is helping the advancement of the King-



CONFIRMATION CLASS AT SAINT MARY'S HALL, SHANGHAI

dom of God in the best way she knows how.

In several places women are honorably placed on the vestry. They, by their useful and invaluable service, rendered to the church and the people, have manifested their great desire and ability. The Chinese have always believed in unified strength, and they find it necessary to bind all the churches together and work toward one aim—*i. e.*, the advancement of the Kingdom of God. Our "Woman's Auxiliary" is changed to "Woman's Missionary Band." Every baptized Christian is a missionary, and each has her duty to perform toward fulfilling this big aim.

In all the Church Schools it is required of the students to devote at least three hours a week for Bible study. In days gone by too often students dreaded this class, and they sometimes went to sleep! God was to them as far as heaven from earth. There seemed no life, no spirit, and no interest, but nevertheless all these efforts bore fruit and the modern students are interested in religion, are seeking for God's presence, and keeping in closer communication with

Him. The girls at Saint Mary's Hall, Shanghai, organized "The Morning Watch," where many students try to spend a few minutes with God privately and devotedly. The motive of the Pure-Hearted Club is to show the love of the students toward God through loving service rendered to their fellow men, not only in places near by, but in remote regions, for example, supporting a woman evangelist in Shensi. The spirit of unselfishness and self-sacrifice is remarkable. There are thousands of instances to show their love for others—generosity, kindness, unselfishness, self-sacrifice, patience and endurance. But I will speak about only one girl's unselfishness. She is a Christian girl, and before Commencement Day she was told that she could not graduate. As she took part (a very important one) in the play which was to be given the night before Commencement, her leave-taking would be a serious thing for the evening program. She was told, however, that if she wished she could go home and not take her part, for the teachers knew that it would be hard to be in school when one was conscious of failure.

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But this girl bravely and unhesitatingly said: "I will stay and take my part. I will not let my personal trouble spoil the whole class." She stayed, everything came out splendidly and it was due to her unselfishness and self-sacrifice.

There is much to be said about the modern Chinese women who are doing their best to make a new and strong China. The best and the surest way, I think, is to Christianize all the people. By Christianizing I mean to make people strong morally, intellectually and physically. It is the

three-fold mission of the Church. All the missionaries, both foreign and Chinese, should live the life that Christ lived, and by life and example bring glory, not scorn, upon their religion. Thus with Christianity as the basis, all women in different phases of life will work co-operatively and successfully. We know that Christianity has been rendering much invaluable service to China, giving life, light and hope. If we lay more emphasis on religious work and education as well as on other lines, we can certainly produce a promising future for China.

MY WORK

By Alice Gregg

YOU are good enough to say that you want to hear about my work and so you shall, for it is your work as much as it is mine.

Last June Bishop Huntington asked me if I would take over the work of the supervision of our schools in this diocese, and I am ashamed to say that it took me three weeks to make up my mind to forego a life of comparative ease on the compound among my fellow-missionaries for a work that meant that the fall and spring months, when interior traveling is possible, should be spent in traveling. It seems queer looking back at it, that the thought of leaving for weeks at a time should have seemed such a big sacrifice. Except for the first two days of my first trip, and for one day of another trip when I felt sick and realized how very far away I was from Dr. Taylor, I've never felt lonely, or that I was away from my own kind. The Chinese seem my own people now as they never did before I had lived among them in their own homes and shared their board.

We have work in thirty-one towns and villages, and I visit them all in the course of the year. All of the

foreign workers are in four cities—Anking, Wuhu, Kiukiang, all of which are reached by steamer, and Nanchang, which is reached by rail from Kiukiang. The other twenty-seven are reached by man-power, so that it takes a long time to visit them all. They are worked by Chinese clergy and catechists. We have nineteen Chinese clergy in our diocese, eleven of whom are college men. The others rose from the catechist ranks. I've had an interesting time getting acquainted with them all, and with all of the teachers, and with some of the Christians in each place, not to mention my children!

And what do I do? Well, first I collect my camp cot and a *kori* is filled with the necessary clothing, a book or two, a few magazines, my unanswered letters and writing paper, and a portfolio containing all my necessary school magazines. A big basket is packed with a sort of camp-cooking equipment, and then I'm off. Sometimes I go by boat, but most frequently it's by chair. Sometimes the next town is thirteen miles away and sometimes thirty. I walk for an hour, and when the men stop for tea, I draw

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my paper out of the magazine that I've been reading and begin or continue a letter. My fountain pen never fails to draw a crowd, and in over half the places I have to stop and be sociable. As we near our destination, we usually find the school drawn up in a line accompanied by the clergyman, teachers and sometimes some of the Christians. Then, if the school hasn't yet acquired the dignity of a brass band, there are fire crackers. But if there is a band I have to walk in front and enter the city gates and go through the crowds that have gathered to find out what the music (?) is about, to the mission. Crowds have followed and it is usually some time before they return to their homes and affairs!

After eating supper with my host, we next hold a conference as to things educational. I explain what I think a school should have in the way of minimum requirements as to building, equipment, the teacher's qualifications, etc., and then we go over all the points and find out where the school is weak, and where it is strong, and how we can improve things, and how it stands in comparison with other schools. When we have gotten acquainted and understand each other, and they have told me their difficulties, it is usually time for bed. The next day I spend in the school examining the children, teaching them games at recess, trying to get bound feet unbound, and finding out what the teacher is like.

This is my first spring trip and if anybody wants to keep Lent, I'd advise him or her to come to China and go country tripping! When Ash Wednesday came I didn't rack my brains trying to decide whether I'd give up candy or desserts or salads, or anything else, for I knew that on March 21 I'd say goodbye to a comfortable bed, to desserts, to salads and to all hot breads and creamed vegetables and comfortable chairs, for eighteen days.

This time I'm visiting the Wuhu outstations, and two places have been lovely. Both were stations where we had college men as clergymen in charge. I was at Chin Hsien before I came here. You should have seen me there with half my wardrobe pinned together and hanging around the room to cover the big cracks between the rough boards that had been nailed together to form walls. The place was like nothing on earth except a livery stable. The rooms correspond to stalls with just boards nailed between and the rooms did have a board floor. You stepped up about six inches to enter a door. Our "stalls" were on either side. We were all under one roof, and the only ventilation at night when the front and back doors were closed was what came through an opening about two feet square in the center of the roof over the dirt passageway. Buildings are on either side so there are no windows, except those opening on this inner court.

I was glad to find that in Moulin we had rented a big old Chinese house. I was given a nice big room and I thought I was in luxury. Having slept little for the past two nights and having walked over ten miles of the road between Chin Hsien and Moulin, I decided to retire early and get a long night's rest. But I reckoned without the rats! I have never been in such a rat-infested place in my life—I thought I'd gotten to Hamelin by mistake. Why they didn't run over my cot I can't understand. It was worse than Chin Hsien. The next day was Good Friday, and as I sat on one of the backless benches in the little chapel the refrain that kept running through my head was "Thou art very weary, I was weary too." It seemed rather appropriate to be physically worn out on Good Friday. At least it kept me from being unduly sorry for myself.

Today I've helped train the children to sing an Easter Hymn. You should

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hear us trying to pitch it. At some of our interior stations we have wee organs, but at most we do not. The singing is unspeakable. Some of my friends who wish to make thank-offerings might send me money with which to buy baby organs! It would be well invested.

I wish you might see the country through here. It is perfectly beautiful! It is mountainous and the mountains are covered with beautiful pink azaleas. There are pagodas and summer houses and temples. There are beautiful clear mountain streams and green bamboo groves and lovely singing birds that remind me of our mocking birds at home. There are pink peach blossoms and white pear blossoms, and then in the valleys there are alternating fields of deep green grain and golden apple blossoms. The whole country-side is green and gold in this part of China in the spring. China is so beautiful in the spring, even on the plains, but this section is exceptionally so, it seems to me.

The people through this section are exceptionally zealous for their idols and ancestry worship apparently. When I went to America last time, I spoke of China as I knew her from having been in eight big cities on the Yangtze. This year of travel over the diocese has shown me quite another side. In the big cities bound feet are going out, but the reform isn't even begun in towns thirty miles away from Anking. Yes—I suppose it is begun. The clergyman or catechist in charge, if he has a daughter, has not bound her feet. All of the time that isn't given to school work goes to laboring with the women who come to see me on the subject of binding their children's feet, and of the importance of an education for their girls. It sounds as strange to their ears as it would to our mothers if people went around urging on them the importance of giving their daughters

a course in electrical engineering. I'm always so thrilled over the few little pioneers I find in most of the schools, and I will be waiting for the result of their June examinations as anxiously as they themselves. If they can finish the four grades of the lower primary, then they have a chance at Saint Agnes's, and that spells unbound feet.

The pathos of it when a mother nurses her neighbor's baby for money and when you say, "What about your own baby?" to have her reply, "My baby? Why, it's only a girl!" A baby girl was born across the street from the mission in Moulin on Good Friday morning, and great was the sorrow. She was the third girl, and the other two—three and five—are already given over to their future mothers-in-law. But the girls don't have all of the suffering to endure. One pitiful baby boy about eighteen months old had his leg dislocated or broken at both hip and knee five months ago, and they proudly put him on the floor to show me that he could now take a step or two. He can, but it hurts to watch him. He is a hundred miles from Wuhu and the X-ray, and his mother and grandmother wouldn't let him go even if they could afford the journey. You long to be a doctor on these trips.

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